Liber Hermetis

The Book of Hermes Trismegistus

HERMES TRISMEGISTUS

Liber Hermetis

TRADITION

The following is a translation by Robert Zoller of *Liber Hermetis Trismegisti,* from *Abhandlungen der Bayerischen Akademie der Wissenschaften,* (Neue Folge) 12, 1936. "Neue astrologisches texte des Hermes Trismegistos" von Wilhelm Gundel.

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Introduction to *Liber Hermetis*

by

Robert Hand

The *Liber Hermetis* is among the most significant works that we expect to produce from Project Hindsight, for it contains some of the oldest surviving material on horoscopic astrology. See Robert Zoller's **introduction** for a clear and lucid account of the dating and origins of the *Liber Hermetis*. There is little that I can add to it. However, in this introduction I wish to lay out some of the difficulties that this work presents and also the splendid opportunity that it points to.

The basic difficulty that Robert Zoller and your editor have had in dealing with this work is that it is a Latin translation from a Greek source. Zoller's introduction discusses the matter of what kind of Latin was used and what that tells us about the age of the translation. But one of the main difficulties with this work is that it seems to have been translated by someone for whom Greek, or at least Greek astrological terminology, was more familiar than Latin. Technical Greek astrological terms were routinely translated very literally into Latin, often using words which anyone familiar with ordinary Latin, Medieval or Classical, would read quite differently from the way which the translator intended.

There is one particularly humorous example of this. In the second decan of Sagittarius occurs the following:

". . . *habens fqciem investigatoris corpus vero hominis.*"

The literal and obvious translation of this passage is ". . . having the face of an *investigator* and the body of a man." Is an FBI agent's face not human?

We had to work backward from the literal roots of the Latin '*investigator.*' It /pomes from a root meaning 'to track', a root that also appears in the English word 'vestige.' This led us to the possibility that we were dealing with an animal of some kind, especially since many of the decanic images have animal faces. An early thought was that we might be dealing with something like a bloodhound. However, continuing to work backward we realized that the Greek root that we sought, corresponding to '*vestigia,*' was *'ichnos.'* Scanning the Greek lexicon, just above *'ichnos'* was the word *'ichneumon' ox* 'tracker.' This is an Egyptian weasel that eats crocodile eggs. This seems to be the

sought for animal.

That is typical of the translation difficulty, the translation of Greek astrological words literally into Latin. Now this is not so different from our method of translation, but we have explanatory footnotes giving the logic of our translation and the original language where necessary. Ancient writers did not do this. We have had some assistance in this from the editor's notes by Gundel, but more work needs to be done.

Fundamentally the problem is this. We will not know exactly what many passages in the *Liber Hermetis* mean until we have found very close corresponding usages of words in Greek. We have already begun to do this, but the process is not complete. Therefore, this translation is, more than most of our works, a preliminary translation. This should not be regarded as a reflection on our translator. Robert Zoller has done an admirable job of slogging through some nearly impenetrable Latin and making it as clear as possible given what we know at this time. In particular we should like to warn the reader that chapters IV - XII, mostly quite short, suffer from this difficulty.

Both Robert Zoller and myself have made hypotheses about the meanings of passages that we may have to revise in the future. If the English seems unclear at times, so was the Latin. However, most of these passages correspond to other works in Greek. We expect at some date in the near future to revise these passages so that they make better sense. Remember, this is an *ongoing* translation project.

However, having said this, is there any point in you, the reader, trying to make any sense out of this work as it is now. The answer is most certainly yes. This book, as Zoller points out in his introduction, gives every evidence of being a compilation of essays and short works from a variety of sources. The various chapters stand alone as short works on some aspect of ancient astrology. Many of these are quite clear and anyone reading them can derive useful information. Other passages which are less clear, are unclear only because they discuss techniques with which we are unfamiliar. For example, the chapters use several kinds of profections, and while many modern astrologers have some familiarity with profections, the complexity of the usage of these in the *Liber Hermetis* is quite beyond anything that we are accustomed to. Return charts (revolutions) are also extensively exploited and in ways with which many of us are not familiar. Siderealists of the Fagan-Allen school will no doubt note something like anlunar returns. We also see Sun-Moon phase returns clearly described (see chapter XI).

And of course, among the most interesting items in the entire book, and also probably some of the oldest, are the descriptions of the decans and their images. Decanic images are found throughout the history of astrology, all the way up into the Renaissance. Some later image systems have been derived from Hindu sources, but the *Liber Hermetis* may contain the oldest system. After all, the use of decanic star images was one of the major inventions and features of Egyptian astrology. One would expect the oldest version of it to come from an Egyptian source. Images such as these associated with the decans, others elsewhere with the signs, lunar mansions and even the planets were once very prominent parts of the astrological tradition. The concept has enjoyed something of a rebirth with the Sabian Symbols and other modern degree symbol systems. Such images enable us to bypass the logical, rational intellect and its reliance on verbalizations and get directly to the heart of symbolism. The discovery of ancient image systems could be a major part of the rediscovery of our tradition.

In Part II of this translation the reader will also see some of the most extensive material available to us from anywhere in the ancient literature about the meanings of individual degrees and fixed stars. So bear with us. We believe that the difficulties of this text are more than outweighed by the new discoveries that await the careful reader.

The *Liber Hermetis*, as a collection of materials from various sources, also shows us a wonderful and very real potentiality. Pingree in his article on the *Liber Hermetis* in his text of the *Yavanjataka*[1], seems at great pains to suggest that the *Liber Hermetis* is much later than dates assigned to it by others. He does so by citing works later in date than the proposed date of the *Liber Hermetis* that contain nearly identical passages. For some reason he assumes that the *Liber Hermetis* was derived from them rather than the other way around, but this is not important for the point that I want to make here. It is in fact true that passages in Vettius Valens especially parallel very closely ones in the *Liber Hermetis*. The parallel passages in the *Liber Hermetis*, Valens and others may allow us to reconstruct the complete meanings of these passages. In these works there are frequent references to a master text of ancient astrology from which all of these were derived, usually attributed to Nechepso-Petosiris. Gundel thought that the *Liber Hermetis*

[1] See page xiv, note 2, for complete citation of the Pingree work.

might be this work. This is questionable, but from all of these works we may be able to come very close to reconstructing the content of this master text. We do not pretend that there is no variation among the ancient Hellenistic astrologers, but there is much more agreement than one might have expected. The good news and bad news are the same. The contents of this "master textbook," should we be able to reconstruct it (or possibly even construct it as an integrated unit for the first time), will be very different from the astrology of Claudius Ptolemy.

Ptolemy's reputation in the ancient world caused his writings to eclipse those of other authors. This fact has been commented on by many observers. The result of this is that his peculiar subset of ancient astrology became something of a standard for all subsequent authors to follow. I say "something of a standard" because in fact Ptolemy's astrology is not workable as a practical astrology. Therefore later authors had to fill in the gaps with whatever traditions they were familiar with and then use Ptolemy as a reference point to determine whether or not these other techniques should be used. It could be argued that Ptolemy's prestige caused as much of ancient astrology to be lost as anything the Christians and Moslems did later on. This becomes especially significant when we see the astrologers of the Renaissance purging astrology of what they saw as "Arabic" inventions which were actually Greek or Egyptian. This led to the very incomplete tradition that we have today.

Ptolemy may or may not have been a practicing astrologer. But it is clear that the *Tetrabiblos* was not intended as a practical textbook. The *Tetrabiblos* in reality appears to have been a centerpiece in Ptolemy's complete system of Natural Philosophy and its chief point seems to have been to show how Ptolemy's physical system, largely Aristotelian, worked at the level of astrology, as it worked in optics, geography, harmonics, and planetary motions, all of which Ptolemy wrote about. The *Tetrabiblos* was probably written to make a point quite other than the one of demonstrating how astrology should be done. Yet it became a yardstick for evaluating all later astrological technique. We may now be in the position of being able to undo the damage that Ptolemy unintentionally may have done, and to restore the knowledge of ancient astrology, a foundation on which we may build the new astrology. While we are at it, we can also appreciate what Ptolemy really did accomplish once we stop regarding him as the paradigm of astrology.

Some Probable Latin-Greek Word Connections

Remotus — The literal Latin meaning of the word is 'remote.' However, parallel passages in Vettius Valens strongly suggest that, as it used in this text, it is equivalent to *'apostrophē.'* This is the word that we have translated: as **'averse to'** and **'averted' in** Paulus. It means that two planets have no aspect or other familiarity with each other. This non-relationship consists of inconjuncts (that is,; quincunxes and semisextiles) between planets in signs that are not hearing and obeying, not like engirding, and not **antiscia or contra-antiscia.** /The contexts of *'remotus'* in the *Liber Hermetis* strongly suggest that this equation is correct. Originally we were not sure and translated *'remotus'* as 'remote.' However, research in parallel passages in Vettius Valens showed that every occurrence of *'remotus'* in our text was paralleled by *'apostrophe'* in Valens. Therefore we have changed all occurrences of 'remote' to 'averse to' or 'averted to.'

Ingressus — This word has been consistantly translated as 'transit.' It looks like 'ingress,' but it seems to have the broader meaning of the modern word 'transit.' ***'Ingressus'*** appears to be a translation of the Greek ***'epembasis,'*** which Neugebauer seems to feel refers to the changing of chronocratorships, or planetary period rulerships, not transits. He refers to passages in Vettius Valens that, as of this writing, we have not had a chance to refer to. However, where the word occurs in Ptolemy, chiefly in Book Γ of the *Tetrabiblos,* it clearly means 'transit.' The several contexts of the word in this book also suggest 'transit,' except possibly the one passage concerning the chart in Chapter XΠ. On the Useful and Non-useful Days.

Specto, Aspecto and Inspecto — These are all words meaning aspect. The question is whether the translator from the Greek is or is not using them to reflect the same distinctions that appear in the Greek texts concerning ***theōreō***, ***epitheōreō*** and ***aktinobolēō*** (see our editions of Paulus and Antiochus). It appears that *aspecto* and *specto* are used interchangeably. What is not clear is whether *inspecto* also simply means aspect in general. To help the reader judge we have noted all occurrences of the word *'inspecto'* and its various forms in the text. Robert Zoller believes that the words are being used interchangeably. Your editor is not so sure, nor is he convinced as yet of the other

opinion.

Condicio — This has been translated consistently as 'sect.'

Obsessus, Obsessiones — These words have been translated as 'obsessed' and 'obession.' Several contexts suggest that this term is equivalent to our 'besieged.' However, Robert Zoller's work in medieval astrology suggests that the equivalency might not be exact. Therefore, Zoller has chosen not to use 'besieged.' We have footnoted every occurrence of these words in the text to alert you so that you can make up your own mind on this issue.

All of the notes to this translation are those of the translator, Robert Zoller, except for those initialed '[RH]' which are by myself.

Introduction

by

Robert Zoller

Modern Western astrology is the product of the late 19th century's rescension of the art. The astrology re-introduced to the west at that time was a considerably watered down version of the art adapted to what was then believed to be the exigencies of the contemporary education and economics. The astrology practiced in the 17th century (prior to the great hiatus) was a more demanding science. This 17th century astrology, (Renaissance astrology) differs primarily from Medieval astrology in its more highly evolved mathematics and its dependence upon Greek sources (especially Ptolemy, who became available in the west in the original greek only after the mid-15th century). Medieval Western (Latin) astrology was almost entirely dependent upon translations into Latin from Arabic (a few, notably the works of Abraham ibn Ezra, were translated from Hebrew into Latin via Old French). The astrology of the *Liber Hermetis* deals with a still older astrological tradition, Hellenistic Astrology[1]. In Hellenistic Astrology

[1] I am calling this tradition Hellenistic rather than Greek Astrology because appellations such as Greek, Arabic, Latin, etc, refer to the language in which the astrological documents are found, not the ethnic origin of the writers. Just as Arabic astrological works were written by Christian, Jews, and Moslems, and by Persians, Greeks, Arabs and Turks, so Greek astrological works were written by Greeks, Greek-Egyptians, Syrians, etc. Moreover, there is a tendency to hear the word "Greek" as relating to the Golden Age of Greece. It conjures up images of Solon, Plato, Aristotle and others who have relatively little to do directly with the astrological tradition. Likewise, references to the Babylonians, Egyptians and other "ancients" found in Hellenistic astrological works, such as Ptolemy's *Tetrabiblos* usually refer to the Hellenistic peoples referred to by those names. Recognition of this will avoid many confusing misconceptions. I find it convenient for our study to define the Hellenistic Period as dating from the death of Alexander the Great (332 B.C.E.) to the death of Mohammed (632 C.E.). This is a good deal longer than is often the case. I feel that the entire period, from the astrological point of view has more in common than not. The Roman conquest of Egypt in the 1st century did not abolish, but rather was absorbed by Hellenism. The rise of Christianity did not alter the Roman hold on the Mideast nor end the Hellenistic Greek culture. Only the rise of Islam produced a revolutionary change both in Middle Eastern politics and culture of

we are very near the fountainhead of the astrological tradition as we know it.

The Arabs received judicial astrology as part of the spoils of Hellenism when they established the Caliphate in the 7th century. From the end of the 7th century for the next several hundred years, (while they developed into a High Culture and the west slipped into a holy barbarism) they assimilated and elaborated the Greek scientific inheritance of late antiquity. In the process they made of themselves the most scientifically advanced culture of the day excelling in mathematics, medicine, astronomy, alchemy, philosophy and astrology.

This excellence was due to the fact that despite the destruction of the Alexandrine library, much of the learned world of the Middle East that came under Moslem control in the 7th century remained intact and the new rulers found themselves surrounded by the very learned Byzantines, equally learned Persians, mathematically advanced Indians, the philosophically minded Alexandrian Egyptians and the scientifically sophisticated Syrians. From all these cultures flowed scientific and occult knowledge of which the arabs freely availed themselves despite the fact that they were at war with most of the aforementioned peoples most of the time.

The early caliphs valued the ancient learning and were enabled as well as inclined to synthesize and assimilate the sciences of their predecessors in a way the Latin West was not able to do (nor had any desire to do following the Germanic migrations of the 3rd to 7th centuries).

Under Hellenism late antiquity was developing, due to contemporary philosophical influences, a highly philosophical, mathematical and rigorous astrology which fused the scientific and logical teachings of Aristotle with the universalist, theist tendencies of Neoplatonism, and Stoicism. To these mainstream pagan philosophical influences were added, from about 150 B.C.E. on, namely, the heady wine of Gnosticism and, in particular, of religio-scientific Hermeticism. All these factors contributed to the development of Arabic astrology on which foundation the edifice of Medieval western astrology was raised in the 12th century.

Just as Gnosticism (and early Christianity) was to some degree a religious free-for-all with no standard dogma and no complete

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significance to astrology.

agreement upon the rituals necessary for salvation, so the astrological field in the Hellenistic Period was characterized by many teachers, many brilliant insights and techniques and plenty of differing opinions. It was as inevitable that an effort at standardization should be made in connection with the astrological field as it was in the theological field. The difference was that, while it took only two and half centuries centuries for Church to separate the Christian lambs from the Gnostic, non-trinitarian and otherwise heretical goats; the same process in the astrological field (that is, the de-paganization and theification of astrology, i.e., the production of a vaguely religious universalism) seems to have taken'approximately 600 years (100-700). The idolatrous, pagan astrology of the late antique period became acceptable to Islam (and later barely palatable to Christianity) only through the intermediate step of a philosophical astrology produced prior to Islam in the early christian centuries.

Ptolemy's *Tetrabiblos* must be seen as a part of this process. Nowhere in Ptolemy, Dorotheus, Manilius, Paulus Alexandrinus or Firmicus do we see more than a tip of the hat to pagan religion. While these authors were pagans themselves, they wrote for the most part as philosophers and were subsequently referred to as such by their later Arabic editors. Between the universalizing influence of Hellenistic philosophy, (especially in the 3rd to 6th Centuries), the depredations of Christian mobs driven by dogma (such as the one that killed Hypatia in the 4th century) and the revision of texts by the Arabic astrologers of the 8th to 10th centuries, all truly religious references were deleted from the astrological literature. The only exception to this seems to have been in Harran where the Hermetic cult survived until almost 1100 C.E. Even there, however, the pervasive Neoplatonic philosophy (which was cultivated as contemporary science by Jews, Christians, Pagans and Moslems alike) ultimately transformed the old religion into theurgy and systems of secret society initiations.

The Hermetic Tradition, like the Gnostic cults, was a serious contender for spiritual hegemony in the late antique period, especially among the learned. What is Hermeticism, who or what was Hermes, and what is its place in the history of western astrology?

Hermeticism was an early pagan Gnostic movement originating in the Hellenistic Middle East and clearly having Greek, Phoenician-Chaldæan, and ancient Egyptian origins. As a gnostic doctrine it was a path of Knowledge (as opposed to Faith) in which the adherent hoped

to gain wisdom, knowledge of God and immortality via his own efforts and by virtue of an innate divinity within him. Unlike Valentinian Gnosticism, Hermeticism had, for instance among its Sabian practitioners, an elaborate astrological ceremonial replete with songs, prostrations, orations, readings to the planets and sacrifices. As the Hermetic book entitled *Asclepius* makes clear, the Hermetic Tradition was a self-confessedly and enthusiastically magical and idolatrous tradition. It claimed to have derived from ancient Egyptian origins in the cult of Thoth.

Among the Egyptians at a very early date Thoth was a Moon God. He was still so worshipped by the Harranian Sabians as late as the end of the 10th century. This fact seems pertinent considering the central role given to the Moon and its nodes ("the Head and Tail of the Dragon") in the *Liber Hermetis*. His chief seat was at Shmun (called Hermopolis by the later Greeks). His animal totems were the ibis and the baboon. He was also a god of wisdom. In the theology of Heliopolis he becomes the Scribe of the Gods. In the Memphite theology (c 3400 B.C.E.?) he is called The Tongue of Ptah and is the earliest God of the Word we know of. It is very tempting to see in him an antecedent for the later Hebrew and Canaanite god Yahweh who is also regarded as a god of the Word. Already c 2400 B.C.E. he is represented as a god of Magic, the spoken Word, (the words of power, i.e., enchantment), he is resorted to by Isis to help reassemble the body of the god Osiris (her husband) after his dismemberment by Set. In the Pyramid texts he also maintains his role as psychopomp. It is Thoth who, like the Greek Hermes, leads the souls of the dead into the presence of the Gods. He is seen in numerous representations before Ra in the act of judging the heart of the dead prior to assigning it its place in the underworld. He was the Lord of Maat (Truth), the Measurer, the Enumerator of the Earth, the Measurer of the Earth (Geometer), Self Created and the Judge of the Two Gods (Horus and Set). His name shows up in a number of Pharaoh's names, Thutmose, for instance.

The Greeks (apparently from Plato's day) identified Hermes and Thoth. The Greek God Hermes was considered the son of the sky god Zeus and Maia, the daughter of Atlas, and was later identified by the Romans as Mercury. By both the Greeks and the Romans he was considered equivalent to the Egyptian God Thoth or Theuth (Tehuti). The Hermes of the Hermetic Tradition bore the title "Thrice Greatest." This has been explained in a number of ways:

1. The triplication of the word "greatest" is a way of expressing superlative wisdom. The Egyptian language lacked true comparison of adjectives.

2. The author of the Hermetic texts was the third Hermes: The first being equivalent to the Old Testament prophet Enoch, the second being his grandson and the third a priest in Hellenistic Egypt.

3. Hermes was identified with Hermes Trismegistus by Herodotus in his *Histories* (5th century B.C.E.)[1]. Plato, in two passages[2], mentions an Egyptian God or divine man who was supposed to be the inventer of many things: arithmetic, algebra, geometry, astronomy, draughts, dicing, but especially of writing and the alphabet. Cicero equates Hermes (the fifth Hermes he knows of) the slayer of Argus, with Theuth the Egyptian god, in his *De Natura Deorum*, iii, 56.

4. It has been suggested that the title,"Thrice Greatest" is a spiritual honorific denoting the achieving of the "third birth." The first is the birth from the mother common to all humans; the second is the initiation into manhood or consecration to the priesthood (paralleled in Hinduism by the receipt of the Brahman's cord); the third is the spiritual birth (conferred by illumination resulting from knowledge of the Daemon). These three stages are analogous to the three degrees of initiation in the mysteries: *Katharsis* (Purification), *Myesis* (Communion), *Epopteia* (Direct/Indirect Experience of the God).

Hermes was, according to tradition, the author of from 42 (according to Clement of Alexandria) to 36,525 books[3] (according to Iamblichus). Clement tells us that 36 of the 42 dealt with the philosophy of the Egyptians and that the remaining six dealt with medicine.

The *Corpus Hermeticum* (which contains the extant philosophical Hermetic writings and which was for centuries considered to be the remnant of the Books of the Egyptians, older than or as old as the Mosaic *Pentateuch)* consists of 19 treatises mostly in Greek (one being

[1] according to Eliade's *Encyclopedia of Religions*, p 287.

[2] *Philebus* 18B; *Phaedrus* 27 *AC*.

[3] Note number! 365.25 = the number of days in the Solar Year.

in Latin) plus numerous fragments collected by Stobaeus (5th century) and excerpts from various patristic and classical authors.

It is now accepted that these philosophical writings *in their present form* date from 313-330 C.E. There is little doubt that they were written by a Hellenistic Egyptian, probably in Alexandria. While there are resemblances to both Judaism and Christianity to be found in these texts, such resemblances are superficial and are accounted for by other means than Jewish or Christian authorship (once believed). The works are heathen. There *is* a question as to how much of ancient Egyptian religion they represent.

In addition to the philosophical *Corpus Hermeticum,* there exists an extensive literature of Practical Hermetica consisting of alchemical, magical and astrological texts attributed to Hermes Trismegistos which academic scholars have, until recently, scrupulously avoided dealing with. Our text, the *Liber Hermetis* is generally regarded as one of these texts. David Pingree, who gives the *Liber Hermetis* a quite late date[1], says the following of the Hermetic astrological corpus:

> "Of course, parts of the Hermetic astrological corpus must be dated to the early 2nd century B.C., as a papyrus of A.D. 138 (*CCAG* 8, 4;95) indicates that Nechepso and Petosiris 'established' their teachings upon Hermes' . . . but the *corpus* must have been constantly added to until the end of the middle ages[2]."

He goes on to connect the Hermetic tradition to Babylonian omen texts and cuneiform sources. Later[3] he suggests the Persian Magian tribe of priests (Magusæans) who settled in Syria and Asia Minor under the Achæmenids (550-330 B.C.E.) as sharing responsibility with Berossus and his followers and the Egyptians responsible for the works of Hermes and Nechepso-Petosiris for introducing Mesopotamian celestial

[1] See below.

[2] *Cf. The Yavanajataka of Sphujidhvaja,* ed. & trans. & commentary by David Pingree, Cambridge: Harvard U. Press, 1978, Vol. II, p. 430. Many thanks to Rob Hand for bringing this tome to my attention.

[3] p. 445, *op. cit.*

omens into Hellenistic civilization[1].

The Hermetic Astrology was seen by its practitioners as a way of achieving knowledge of the Divine[2]. Astrology was seen as a practical scientific correlative of theology[3]. To understand this one must realize that in Late Antiquity the idea of the Divine was already other worldly. During the period between Alexander of Aphrodisias (c 200 B.C.E.) and Proclus (6th century C.E.) there was a great syncretism of philosophies as well as of religions. Eastern influences combined with Neoplatonic dualism which held that matter could not possibly reflect ideal perfection accurately. Thus, supernal, philosophical Truth was not to be found in sensible things, but, following Plato's exhortations, philosophers should look to the mathematical and intelligible realities which lay behind appearances. For the Stoics, for instance, this meant the Law of Reason manifesting as Fate. Astrology could be seen as leading to a knowledge of the Divine, not because the things it predicted were lofty (indeed, the behaviors depicted in the *Liber Hermetis* are often of the basest sort) but because it was felt that behind even the grossest and most hideous appearances Reason, Law and Order (*kosmos*) was to be found.

[1] This roster of Hellenistic Chaldaeans, Egyptians, Greeks, and Syrians (or Assyrians) is precisely the team responsible for the creation of astrology as we know it. The only group he left out of his account is the Neoplatonists who seem to have been the philosophers mentioned by the Syrian Iamblichus as playing a role in the invention of our astrology.

[2] In Firmicus Maternus' *Mathesis*, Book VII. Chapter 1, the person to whom the book is addressed, Mavortius, is exhorted to swear an oath to keep its contents secret. Firmicus' exhortation cites the Orphic mysteries, the practice of secrecy by the Pythagoreans and "our Porphyry" as precedents for enjoining secrecy on "religious matters". Mavortius is permitted to divulge this "teaching of divinity" to those who are of "pure splendor of mind" (i.e., "enlightened" or "illuminated"), of uncorrupted soul, and of "unquestionable loyalty." Robert Schmidt points out that astrotheology is explicit in Plato's ***Epinomis*** and the first chapter of Ptolemy's *Almagest* asserts that one reason for studying the stars is to become like them [i.e., divine].

[3] *Cf. Mathesis*, Book I, chapter 6, where it is asserted that astrology encourages divine worship. The planets are asserted to be the "goads" which produce "all we experience," yet through laws and Reason we may moderate "the vices of the body." Moreover chapter 4 teaches that the heavens were divine.

Knowledge of the Reasons (*logoi*) led to the kind of superior knowledge to which the philosopher (be he Neoplatonist or Hermetic) aspired. From a knowledge of such Reasons or Laws a philosophic induction (described in the Hermetic *Pymander* as the result of meditation) led to knowledge of the One, God, the Mind of the Sovereignty, etc.

It seems from Iamblichus (died *c* 333 C.E.)[1], who professes to know what went on in the Hellenistic Egyptian Temples, that the practical astrological Hermetica and the Philosophical Corpus were considered to be intimately related. It is also clear from what he says that philosophers (undoubtedly Neoplatonists) had their hands in the production of both the astrological material and the philosophical Corpus. He says the following:

> "For the books which are circulated under the name of Hermes contain Hermaic opinions, though they frequently employ the language of the philosophers: for they were translated from the Egyptian tongue by men who were not unskilled in philosophy. But Chæremon, and any others who have at all discussed the first causes of material natures, have unfolded the last rulers of these. And such as have written concerning the planets, the zodiac, the decans, horoscopes, and what are called powerful and leading planets, these have unfolded the particular distributions of the rulers. The particulars, also, contained in the Calendars, comprehend a certain very small part of the Hermaic arrangements. And the causes of such things as pertain to the phases or occultations of the stars or to the increments and decrements of the moon, are assigned by the Egyptians the last of all."

From this quote we also learn something about the contents of the Hermetic astrological corpus so far as Iamblichus knows (or cares to say).

There is still debate as to which of the books which survive comprise the Hermetic Astrological Corpus. Different scholars give

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[1] *On the Mysteries of the Egyptians, Chaldeans and Assyrians*, trans. Thomas Taylor, London: Stuart and Watkins 1968, Section VIII, chapter 4, pp. 304-305.

different lists[1]. The *Liber Hermetis Trismegisti* is thought to be one of these Hermetic astrological texts[2]. Since the entire field of Hellenistic Astrology and Alchemy have received so little attention over the centuries, and since the number of scholars working in the field are so few, the business of unravelling which works of what authors contain fragments of surviving Hermetic astrological literature is far from complete and each generation's scholars contradict those of the immediately preceding generation[3].

Over the centuries astrological authorities plagiarized each other freely and, due to the enormous prestige of the name Hermes Trismegistus, his name was often cited even when the contents of a given work might not have included truly Hermetic material. Often the text was plagiarized without mention of the name Hermes. The name "Hermetic" eventually comes to identify the tradition of astrology itself and not the author of the contents of the book bearing this appellation. Such is the case with the *Liber Hermetis*. Much of its contents are drawn from other sources which themselves contained Hermetic material. Thus, Pingree finds large sections of the *Liber Hermetis* drawn from Rhetorius, Valens and Firmicus. Yet he himself suggests that the material which looks like it comes from Firmicus may come from a source common to Firmicus and the *Liber Hermetis* (presumably from

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[1] See, for instance, Mashallah's opinion below.

[2] Gundel clearly thought so and Thorndike, in *History of Magic and Experimental Science,* Vol.11, talks of the Hermetic texts pp 220-221. He lists the *Liber Hermetis,* a book of 15 stars, 15 stones, 15 herbs, 15 images to be engraved upon the stones (ascribed sometimes to Hermes, sometimes to Enoch. ***Centiloquium*** *hermetis* also mentioned. *Liber de revolutionibus nativitatum, The Golden Bough, The Book of the Latitude and Longitude, On Elections, Canons of the Planets, The Six Principles of Things, The Book of the Moon* (images of the 28 mansions of moon. *The Book of Venus* (also ascribed to Toz Graecus).

[3] It is in this light that the heroic efforts of David Pingree must be seen. Indefatigable and immensely erudite though he be, his works and decisions cannot be seen as the final word on this extremely challenging question. His contributions are great but he is only one man attempting to unravel a knot centuries in the making. Furthermore, as an American historian of science, his interest in the material is quite different from that of the French Catholic scholar Festugiére or the German Wilhelm Gundel, both of whom were classicists.

a book by Hermes?). Comparison of Firmicus' *Mathesis* with the *Liber Hermetis* supports this latter view.

Hermes is cited as a source in numerous Hellenistic astrological works in Latin and in Greek. For instance, Hermes Trismegistus is cited by Paulus Alexandrinus in connection with "crises" in his book, *Introductory Matters*[1]. It is tempting to see this reference as somehow related to Chapter XV of the *Liber Hermetis* "on Climacteric Years." Firmicus also cites Hermes, Hanubis, Asclepius, Petosiris and Nechepso as the source for the *Thema Mundi* in Book III, section 1 of *Mathesis.*

The Hermetic astrological writings were edited and re-edited. In the course of time most of the originals were either lost or survived only as unrecognized fragments in the works of others. Firmicus cites "Most Powerful Mercury," Hanubis, Asclepius, Petosiris and Nechepso again in the Proem of Book Γ of *Mathesis,* along with Abram, Orfeus and Critodemus[2]. He says the following:

> "We have written down in these books all the things which Mercury and Hanubis handed down to Aesculapius; which Petosiris and Nechepso explained and Critodemus wrote, and all the others knowledgeable in this art. We have collected and edited these theories, compared different opinions, and now present them all to the Romans."

Many of the authors on whose work the Arabic astrological corpus was founded in the 8th through 10th centuries (Al-Battani, Iaphar[3], Ahaydimon[4], Albumasar[5], Messahalla[6], Almetus[7], Alfraganus[8],

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[1] *Introductory Matters,* by Paulus Alexandrinus translated by Robert Schmidt, with Introduction and notes by Robert Hand, The Golden Hind Press, Berkeley Springs: 1993, p.78. This work also preserves all that survives of the *Panaretus* of Hermes.

[2] See p. 118 of Bram's translation of Firmicus' *Mathesis,* Noyes Press, 1975. Pingree did not overlook this quote. He just ignores it.

[3] This the early 10th century astrologer Ahmet abu Ja'far who Richard Lemay believes wrote *The Liber Fructus* or *Book of Fruit* or *Centiloquium.*

[4] Lemay tells us (in *Abu Ma'shar and Latin Aristotelianism in the 12th Century,* American University of Beirut, Publications of the Faculty of Arts and Sciences. Oriental Series, no. 38.) that Abu Ma'shar frequently cites Hermes Ahaydimon (John of Spain's translation) or Hermes post Abidemon (Hermann

of Carinthia's translation) as one of his sources.

[5] The famous Persian astrologer Abu Ma'shar (full name: Abu Ma'shar Ja'far ibn Muhammad ibn 'Umar al-Balkhi) (b. 787. d.886 CE) is an example of Hermetic influence on Arabic astrology. His works (written in Arabic) represent a curious fusion of Sabian Hermeticism, Persian chronology,Islam, Greek Science and Mesopotamian astrology. He was instrumental in fostering the identification of the Antediluvian Prophet Idris with Enoch and Hermes. He was an extremely successful practitioner of the Art who travelled throughout the Mid East in service to numerous Indian, Persian, Arab, and Egyptian chiefs of state. His reputation was established in the Christian West by Peter of Abano in the 13th century in his *Conciliator Differentiarum Philosophorum et Precipue Medicorum* (Diff. 156) were he quotes the ***Al-Mudsakaret*** or *(Memorabilia)* of Abu Sa'id Schadsan, a student of Abu Ma'shar's who recorded his teachers answers and astrological deeds. The Memorabilia - which have come to be known among scholars as "Albumasar in Sadan" due to traditional corruptions of both men's names, is analyzed by Lynne Thorndike in *ISIS* 1954 pp 22-32.

It will suffice to say here that it is, perhaps the only example of a medieval astrological hagiography. It portrays "the master" as a nearly omniscient wise man learned not only in the techniques of all branches of the Art but also in its traditional history and aware of the contributions of His predecessors. He is quoted, in *Albumasar in Sadan* (p. 29 of Isis article), that he follows Messahala's method of projecting rays and in other locations admits to following other methods of Messahala (Masha'allah).

[6] Masha'allah (c 740-c 815)was the foremost of the early Arabic astrologers. He worked in Basra and, together with the Persian astrologer al-Naubakht, was selected to astrologically elect the time for the founding of the new city of Baghdad in 762 by the Caliph Al-Mansur.

[7] Almetus = Akhmet = Achmet = Ahmed. He may be the early 10th century astrologer Ahmet abu Ja'far who Richard Lemay believes wrote *The Liber Fructus* also known as *Book of Fruit* also known as *Centiloquium* or he could be Ahmed ibn Yusuf. S.J. Tester, in *A History of Western Astrology*, Woodbridge, Suffolk, The Boydell Press, p. 184, tells us that Moritz Steinschneider thought that the 13th century *Commentary on the Centiloquium* attributed to Haly, was actually written by Ahmed ibn Yusuf. For a list of the many works by Steinschneider, see Thorndike's *History of Magic and Experimental Science*, New York: Columbia University Press, 1923, Vol.1, pp. xxxvi, xxxvii. See also Thorndike, Vol. II, *op. cit.* pp. 291-293 regarding Achmet's possible identity.

Thebit[1], Dorotheus[2], Alkindi[3], Almansor[4], Hali[5], Alboali[6]) relied

[8] Alfraganus, aka Al-Farghani, 9th cent. Turkish Christian astronomer. Full name: abu-al-'Abbas Ahmad al-Farghani. Summarized Ptolemy's *Almagest.*

[1] Thabit ben Qurra, or Thebit ibn Korra, or Thibet Ben Qurrah (836-901), a 10th century exponent of the Hermetic Tradition and perhaps the most advanced mathematician and astronomer of his day, his people, the Harranian Sabians, were "the inheritors of Classical Heathenism," that is, who continued the classical philosophical polytheistic religion. He was author of numerous books on astronomy and at least one on meteorological astrology. He is known best for his mistaken Theory of the Trepidation of the Equinoxes.

[2] Though he wrote in Arabic, Dorotheus of Sidon was not an Arab. He was a Hellenized Phoenician writing in the 1st century C.E. His *Pentateuch* is an important text in fixing later Islamic astrological practice.

[3] Al-Kindi = full name: abu-Yusuf Ya'qub ibn-Ishaq al-Kindi (9th cent)."The philosopher of the Arabs." Teacher of abu Ma'shar. The following comes from: *Handbuch der Orientalistik,* Herausgegeben von B. Spuler unter Mitarbeit von H. Franke, J. Gonda, Hammitisch, W. Helik, B. Hrouda, H. Kähler, J.E. van Lohuizen-De Leeuw und F. Vos. Erste Abteilung: *Der Nahe und der Mitdere Osten* Herausgegeben von B. Spuler. Erganzungsband VI, Zweiter Abschnitt: *Die Natur und Geheimwissenschaften im Islam,* Leiden/Köln, E.J. Brill 1972. *Handbuch Der Orientalistik* von M. Ullmann: *Astrologie,* pp. 371-358. Al-Kindi's tractate, *fi Mulk al-Iarab wa-kammiyatihi,* was translated by Joannis Hispalensis carrying the title *Liber individuorum superiorum in summa de significationibus super accidentia que efficiuntur in mundo.* and it was printed under the false title *Albumasar De magnis coniunctionibus: annorum revolutionibus: ac eorum profectionibus: octo continens tractatus,* Augsburg 1489 Steinschneider Europ Ubs A p. 47. Carmody Translation p. 91 f, Thorndike Notes p. 150 number 46, Lemay, *Abu Ma'shar,* p. XXXI.

Al-kindi's K. al-Mudhal al-kabir ila 'ilm ahkam an-nuqum
mss: Paris 5902 (131 foll.,written 325/937): Leiden 1051 (= Cod.49 Gol.) Bodl. 565; nr. 294 (+Hydii 3); Chester Beatty 4075; 5281; Esc. 938,7 Renaud; Hamidiye 829; Krause mathem. p. 450.

Also wrote *de radiis stellacis. De Radiis* has been published in the Archives d'histoire doctinale du Moyen Age, vol. 41, 1974 and edited by M. T. D'Alverny and F. Hudry.

Alkindi was very active in Baghdad translating Greek mathematical and philosophical works into Arabic. See also footnote 2 above.

heavily on Hermetic astrological works extant in their day.

We see from A.J. Festugiére[1] that the work of establishing this tradition among the Arabs had as much to do with editing as it did with translating and transmitting the astrological teachings.

> "That Mashala had at his disposal a great number of Hermetic or pseudo-Hermetic works is ascertained by a short greek extract contained in the Vatican. gr. 1052, fol. 242 (CCAG.I. pp.81-82): In the text, entitled: *The treatise of the very wise Mashalla concerning the number of the books published by each of the ancient sages as well as the contents of these books.* Mashalla says, T have

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[4] Almansor = al-Mansur (712?-775) second Abbasid Caliph. Full name: abu Ja'far 'Abdullah al- Mansur. Patron of science. encouraged translation of Greek and latin classics into Arabic. Moved capital to Baghdad.

See Steinschneider Europ. Uebs. Ap 63f.; Millas Tradducciones p. 155 on *Almansoris iudicia seu propositiones* trans. Plato Tiburtinus in the first half of the 12th cent. trans. of Yahya ibn abi Mansur. (Almansor).

[5] Hali Rodan, aka Abu Ali al-Hasan ibn al-Hasan ibn al-Haitham, otherwise known as Alhazan (987-1138). Famous scientist, mathematician and astrologer-astronomer. Wrote on Optics, Mathematics, Physics, Philosophy and Medicine. He was familiar with Euclid and Ptolemy on Optics. His work on the subject, *Optici thesaurus Alhazani,* translated by Gerard of Cremona, became very influential in European Middle Ages. Influenced Roger Bacon. First to calculate height of atmosphere. Wrote on atmospheric distortion of Sun and Moon near the horizon. Wrote a *Commentary on the Tetrabiblos of Ptolemy and the Centiloquium.*

[6] Masha'allah's student, Abu 'Ali Al-Khayyat (*c* 770- 835 CE.) was known to those intimate with him as Abu 'Ali Yahya ibn Ghalib and as Isma'il ibn Muhammad. He was one of the leading astrologers of his day. He wrote an Introduction to Astrology; works on horary astrology ,political works on forms of Governments, *On The Revolution of Years of Nativities* (we would call these figures Solar Returns), a scientific work on the prism, and a work called *The Rod of Gold.* According to Holden, only his horary work, *On Questions,* and *The Judgements of Nativities* survive in arabic. The latter was translated into Latin by Plato of Tivoli in 1136; and by John of Seville in 1153. Holden has used the latter.

[1] *L'Astrologie et La Science Occulte,* Le R. P. Festugiere, O. P. Paris, Librairie LeCoffre, J. Garabalda et Cie., Editeurs, Troisieme Edition, 1950. pp. 161, 162.

determined that the ancient sages present ambiguities as to certain fundamental doctrines of astronomy and that these wisemen wrote a considerable number of books. From this it follows that the mind of him who reads them is quite confused. Therefore I have published this book in which I have brought forward the uncontested points and the best doctrines of these treatises, with the help of the books of Ptolemy and Hermes, those great sages of an infinite science, and was also assisted by books which my predecessors left as a heritage to their sons.

'Those who published these books are the following: Hermes published 24 books: of these 16 are about genethliology; 5 on consultations *(peri erōtēseōn)*; 2 on the degrees (*moirai*); 1 on the art of calculation *(peri logismou)*. Then follows Plato, Dorotheus, Democritus, Aristotle, Antiochus (of Athens), (Vettius) Valens, Eratosthenes, Stochos (?), the Persians.

"Mashalla concludes thus (82.33),'Such are the books which find themselves in our hands today, and on the subject of which, as I have said, I have brought forward (certain ones), in order that you may know that I have taken great care in publishing this book, which you see here as I have made it in four treatises, the synthesis of the aforementioned books[1].'"

The value of the *Liber Hermetis* is that it represents a pagan astrological text which managed somehow to slip through the censorship of the early church and the suppression of Islamic editors. It affords us a view, at least in Chapter I and possibly in some of the other chapters as well, of the kind of astrology practiced in the hellenistic egyptian temples prior to the rise of Christianity.

In my opinion, the text contains material which documents the invention of astrology as we know it by Hellenistic philosophers. The Pythagoreanizing numerology of Chapter XV is evidence of this invention. The delineations therein are based primarily on numerology and geometry. The references to planets turn out to be a cipher for numerical values.

Wilhelm Gundel published a critical edition of the *Liber Hermetis* in the journal of the Bayerische Akademie der Wissenschaften in 1936. The text comes from Harleiano Nr. 3731 British Museum. Gundel

[1] Many thanks to Michele McKee for this quote.

believed that there had been a Greek original the date of which he found difficult to ascertain. It only survives in a Latin translation. According to Gundel, the date of the Latin translation also cannot be fixed with certainty. He speculates that it is "like 4th cent. and 5th cent. Latin." Some features are Byzantine. The *terminus a quo* is the end of the fifth century. Festugiére accepts Gundel's dating of the text but suggests that it is a *florilége*. He, too, thinks there was a Greek original, though itself compiled from a number of sources. Pingree, who also thinks there was a Greek original[1], wants to date the Greek after Rhetorius (whom he reckons as 7th century) because he finds sections of the *Liber Hermetis* to be translations of Rhetorius' work. He hypothesizes that the Latin text dates from the twelfth century and thinks that it shows evidence that the author knew the astrological works of the Arabs. None of these scholars doubts that some very old, even pre-Christian material is contained in the *Liber Hermetis,* certainly the first and third chapters.

Though I have only Gundel's published work to go by, my own feeling is that there may not have been a single Greek original, though the text is certainly a translation from Greek, it is a translation/compilation from numerous sources by one Latin translator working in the 6th century or, if Pingree is right about Rhetorius' date, in the 7th[2]. My reasons for this position are as follows:

1. Though there are stylistic and vocabulary differences throughout the work, they are not localized to particular chapters nor are they consistent. For instance, both *'horoscopus'* and *'ascendens'* are used but in the later chapters, interchangeably. The same constructions are used throughout. Thus, I think one hand wrote the Latin.

2. There is little doubt that it is, as Festugiére and Pingree point out, a compilation. Dorotheus is cited in Chapter XXI. References are made to Ptolemy, Critodemus and Valens in Chapter XVI and to Ptolemy again in Chapter XXV. Pingree sees translations of Rhetorius in

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[1] *Cf. The Yavanajataka of Sphuydhuya,* ed. & trans. & commentary by David Pingree, Cambridge: Harvard U. Press, 1978, Vol.11, p. 431.

[2] Pingree's attribution of Rhetorius to the 7th century rests upon the presence of one horoscope, dated 601 C.E. in his work. The usual date given for Rhetorius is *c* 500 C.E. p. 439, *op. cit.*

Chapters XVI & XIX, of Paulus Alexandrinus in XXIV, XXVI[1], and Valens in IV-X , X П, XXII, XXIII, XXVHJ. By the way, Pingree remarks[2], "One of the great values of the *Liber Hermetis* is that, especially for Valens, it frequently preserves longer passages of these authors than do the often faulty Byzantine manuscript traditions[3]."

3. It is not Late Medieval Latin, though there are some Byzantine (Sicilian) forms and words, e.g., *credenzeri* and *stolii navalis,* but these are 4th century or, perhaps as late as the 7th century. Though there are a number of words also found in Ecclesiastical Latin, it is not clear to me that they are not also part of the contemporary learned or semi-learned vocabulary, e.g., *cismaticos,* and *stolii navalis.*

4. There is no mention of Arabic authors. If the *Liber Hermetis* were a 12th century product Abu Ma'shar, Messahalla and others would surely show up. The author knows only Hellenistic authors.

5. The author is certainly not Christian, still less Jewish or Moslem. Polytheism and magic abound in this text. While there is a morality evinced and there is judgment of the perversity of the age, there is nothing to suggest that the author is not a Pagan Neoplatonist or a Pessimistic Heathen Gnostic. Indeed, some of the sexual practices referred to sound remarkably like those reportedly engaged in by certain left-hand Tantric Sects of India.

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[1] Comparison of the Paulus material with the *Liber Hermetis* suggests a common source rather than a translation.

[2] Pingree, *op. cit.* p.433.

[3] Pingree asserts that the *Liber Hermetis* is a compilation of the translations of the works of Rhetorius, Valens, Paulus Alexandrinus, Dorotheus, and, possibly, Firmicus. He admits that it is equally possible that the Firmicus sections come from a text that both the author of the *Liber Hermetis* and Firmicus used. Gundel and Festugiére had a different opinion. They saw it the other way around. The text was of one piece and the source of the writings of the above mentioned authors. The issue is not yet settled, in my opinion, in spite of Pingree's immense erudition and daunting experience, especially as he points out on page 444 of the work cited that the Valens we have is in "mutilated state."

6. The astrological techniques evidenced are Hellenistic, not Medieval Arabic. There is plenty of Greek used but no Arabic. Pingree's remark that the Latin text was produced by someone who knew the Arabic astrological methods makes sense only if, by this, he refers to the authors on which the Arabic astrology was based, namely Dorotheus, Valens, Ptolemy and Hermes. All these authors are cited in the *Liber Hermetis*. The *Liber Hermetis,* moreover, teaches the use of multiple house systems (cast from the Horoscope, Sun, Moon, or Part of Fortune). Apart from Manilius and Valens, who Gundel claims also relied on Hermetic material common to the *Liber Hermetis,* I know of no other ancient western source for this teaching. Yet it seems to have been exported to India at the latest by about 500 C.E., for it shows up in Indian Astrology, i.e., in Varahamihira[1] and in Sphuydhuya[2]. In the mean time, however, the practice is apparently forgotten in the West by the time of Messahallah and Abu Ma'shar (8th and 9th centuries). It was re-introduced into Western Astrology in the 20th century, possibly from Indian influences, in the astrology of the German School.

7. The dating of the *Liber Hermetis* as a very old text rests on the analysis of the age of the Star Catalogues in Chapters III & XXV. Pingree cannot ascribe authorship of these chapters to any known source[3]. Pingree accepts Gundel's dating of Chapter III (130-60 B.C.E.)[4] but not the dating of Chapter XXV which he prefers to date at 480 C.E. The star positions in Chapter XXV are confused and may deserve yet another look. My suggested date for the *Liber Hermetis* is not affected by Pingree's objections to Gundel's handling of this chapter.

Who was the Latin translator/compiler? We do not know. Pingree probably places this text as late as he does, in part, because he knows that from the 7th century on there were few in Western Europe who could translate Greek or calculate well enough to practice astrology,

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[1] Varahamihira's *Brihat Jataka* by Pandita Bhushana V. Subrahmanaya Shastri, Gandhingar, Bangalore: Sadhana Press, 1971. passim.

[2] Pingree, *op. cit.*, p. 65.

[3] He is silent on chapters 2, 3, 21, 25, 29,30, 35.

[4] Pingree, *op. cit.*, p. 432.

while in the Greek speaking Eastern Roman Empire there would have been no need to translate the various Greek texts of which it is composed. I suggest that the Latin translator was one of the last generation of Latin philosophers in the West (possibly in Africa where both Greek and Latin continued until the arrival of Islam and where translation of Greek texts flourished) during the century that saw Boethius (?480-524?) executed. The public who read and preserved the book were the same people who read and preserved Firmicus Maternus and Martianus Capella, i.e., the very restricted clerical esoterici who perpetuated the Hermetic Tradition in the West until it was renewed in the 11th century in Sicily and France.

What is Hermetic about the *Liber Hermetis*? All scholars agree that Hermetic astrology, emanating from Hellenistic Egypt, was characterized by the iatromathematical (i.e., astrological medical) use of the decans. The first chapter of this work contains such material. Pingree, Festugiére and Gundel point to the similarity of the first chapter with the so-called *Sacred Book of Asclepius*, an Hermetic text which also deals with the same subject. But in addition to this, the historical reality of an Hermetic astrological Corpus is doubted by few modern scholars. Such an *Urquelle* may even be close to the source of the astrological tradition itself as we know it. Apart from the first chapter of the main body of the *Liber Hermetis* deals with three out of the five categories of things mentioned by Iamblichus as characteristic of Hermetic Astrology. Only Calendrics and the Phases and Occultations of the Stars are left out. Again, the chapters identified by Pingree as similar to Firmicus' *Mathesis* must be regarded as Hermetic as Firmicus himself says in Book IV of his work that he got his material from "Most Powerful Mercury," i.e., Hermes Trismegistus.

The text presents some difficulties which it is best to alert the reader of in advance. There is a decidedly Gnostic influence in this text evidenced, to my mind, by at least two features: first, the presence in the first chapter's decan list of names of obviously Semitic derivation, Hebrew, or Syriac. This feature is not unique to the *Liber Hermetis*, Gundel has indicated much of the history, evolution and provenance of

the decans and decan names in his *Dekane und Dekansternbilder*[1]. They are similar to names met with in specifically Gnostic literature[2]. Secondly, the author seems either to have had a particularly base clientele or a rather harsh view of life or both. The sexual practices described in this text as well as the perfidy and level of violence which he depicts are a possible reason why the *Liber Hermetis* has remained a text known only to specialist scholars until now.

Some of the descriptions of the 36 decans in the first chapter are obscure. It appears that the latin translator did not understand what the original depicted.

The astrology described herein is natal astrology. If Gundel and Festugiére are right about the date of the overall text, this is an earlier example of natal astrology than usually reckoned to be the case. Moreover, it is an astrology for a middle class of well-to-do clientele, not for chiefs of state.

Features of this astrology are not commonly found in "scientific" astrology such as Ptolemy's *Tetrabiblos.* For example there is numerology in Chapter XV. The Moon's Nodes and the Moon itself play a bigger role in the *Liber Hermetis* than in modern astrology. The Moon's nodes are said to be important for longevity, for instance. The

[1] *Cf.* Wilhelm Gundel, *Dekane und Dekansternbilder,* Darmstadt: Wissenschaftlische Buchgesellschaft, 1969, pp. 49-81. Gundel's work is comprehensive and authoritative. He shows the magical origin of Decani and their images and symbols (p. 67, Agrippa mentioned). Also note pp. 68-69. He shows the development of the names of the decans from names indicating divisions of the sky to God—and Daemon—names (pp. 71-76). Their relation to jewish-gnostic texts like the *Testamentum Solomonis* is discussed (p. 60). He connects them to the Ophite tradition through Origen's statements (p. 62).

[2] See *Fragments of a Faith Forgotten,* G.R.S. Mead, University Books, New Hyde, NY, [n.d.] p. 539 says decans are subordinate powers under a Ieou (there's one of these for each of 13 aeons. In *Pistis Sophia,* by Mead, University Books, Secaucus N.J. 1974. p. 265-267, list of "Rulers of Twelve Dungeons". In same book, p. 296-302 twelve aeons, some having the same names as in the *Liber Hermetis. Cf. The Nag Hammadi Library in English,* ed. Robinson, NY: Harper and Row, 1977. On pp. 104-106, *The Apocryphon of John,* mentions the 7 bodies of the archons and the faces of Yaltabaoth contain some of the same names. In *eo. loco,* pp. 201-203, of *The Gospel of the Egyptians,* gives some similar names. p. 381, Zostrianos (III.*i*), also has some similar names.

Moon's transits are used for indicating the nature of an illness. This astrology emphasizes the ascendant, even to the point of delineating things for which the modern astrologer would use other houses and house cusps. For instance, in chapter XXX, "On Brothers," the author delineates the number of brothers by the number of signs or stars between the ascendant and the lord of the triplicity of the ascendant.

Regarding the evolution of the theory of the houses[1], the *Liber Hermetis* has some interesting things to say. This text seems to show a transitional phase where the word "house" is used as well as "place." Gundel, who believes the text to contain ancient Egyptian Temple astrology, has much to say in his apparatus regarding the evolution of the houses. While he is by no means sympathetic toward astrology, he makes some interesting observations on the basis of the *Liber Hermetis* and other early astrological texts. The teaching of the *Liber Hermetis* shows evidence of some very old usages concerning the subject of houses. He suggests that the doctrine of the houses evolved from a very old emphasis on the quadrants defined by the cardinal points. At this initial stage, the position of the planets in the quadrants somehow barely enabled the astrologers to arrive at delineations, he says, only after difficult calculations. He seems to think that the diurnal (or clock-wise) motion of the sky, suggested itself as the proper order of life, symbolically represented by the Sun's passage above the earth. It was eventually realized that this approach was inefficient. The next stage was that which combined the quadrants and the cardines. But this stage necessitated the intermediary stage of dividing the quadrants in two by means of 45 degree sections. This gave rise to the clock-wise *"Octatropus."* He sees survivals of this in Serapion who assigns the horoscope itself the middle of the first part of life. But Serapion is already using a *Dodekatropos* or Twelve House System which is counted anti-clockwise. Presumably, his peculiar allotment of the horoscope to the middle of the first part of life is a survival of the clock-wise *"Octatropus"* in which the condition of the native just before birth was represented by the point 45 degrees below the horoscope in the northeast of the chart while the end of the first period of life would be 45 degrees above the horoscope in the southeast. In Serapion, he

[1] Thanks to Hal von Hofe for providing me with a translation of Gundel's Chapter 14 on which what follows on Gundel's theory of the evolution of the houses comes.

says, the horoscope itself, as already mentioned, represents the middle of the first part of life. The 12th house, which holds the planets and stars which were below the horizon just before birth, shows the fate of the child just prior to birth. The 2nd house, its fate during the last years of the first period of life. The M.C. represents, for Serapion, the middle period of life, while the 9th and the 11th show the periods immediately before and after this respectively. The western horizon shows the old age and the 8th the end of old age. The 6th house the beginning of old age. The I.C. shows the death. The 5th house the fate after death.

Gundel attributes the clockwise *Dodekatropos,* which he speculates antedated our present usage, to Hermes. He sees evidence of it in the *Liber Hermetis,* chapter XXX "On Brothers," where planets above the horizon are used for determining the number of surviving brothers and those below the horizon for those who have died. His argument is creative and seems novel to me, but it must be said that Gundel recognized that the text presents the reader with new material which must be as rationally as possibly explained and assimilated.

The modern counter-clockwise *Dodekatropos* (Chapters XV and XXVI) as well as the even twelvefold division of the ecliptic he attributes to "the textbook bearing the name Hermes Trismegistus" which he believes Nechepso-Petosiris and others used after it had already gone through certain revisions. After these, it was used by Serapion, Kritodemus, Antiochus and Manilius. Despite Ptolemy's opposition (he would not admit that planets below the horizon have any influence), it survives to this day. I have already mentioned above, that we also find houses cast in the *Liber Hermetis* from the Sun, Moon and Part of Fortune.

In chapter 14 of the apparatus, Gundel points to the Egyptian contribution to the formation of the Hermetic Astrology by saying,

> "From the many layers and superimpositions of the Hermetic doctrine on the centers[1] and the twelve stations of the invisible ninth heaven[2] the following belief forms of the old star-religion can be deduced: 1. The division of the body of the goddess of the heavens into different abodes or of heavenly space into certain

[1] The Eastern and Western Horizons and the M.C./I.C. Axis.

[2] The ideal twelve-fold house division.

temenoi, also called *athla* or *templa*. To this belong the divisions of the visible heavens into variously great and variously many regions'. We find such regional divisions already in the grave of Senmut from the time of Queen Hatshepsut (15th century B.C.E.), and we then have them in the division of the heaven into 36 districts and meet them in the various regional divisions of oriental and Etruscan skywatchers and augurs.

"2. The second constituent is the firm attribution of the visible segments of heaven to certain divinities, for example to Hapi, Horus, Isis, Osiris, Duamutef, Setech or in the later hellenistic coordination to the great Olympian gods, who give over their ruling rights as divinities to the planets and occasionally to other star-gods, the so-called *titelae,* in hellenistic astrology. Next to the conventional texts of oracular astrology Egyptian texts of the stellar religion have preserved these compromise forms up into the second half of the time of the Roman Caesars. In a demotic astrological textbook we find a completely different set of names for the houses, namely the house of Wly, the house of Death, the house of Sait, and then a house of Ser, a house of Si, and of Spsit are mentioned. Hippolytus and the *Pistis Sophia* name yet other *Toparchoi* and *Prosteioi*[2].

"3. The particular stellar deity who inhabits these districts exerts special influence. If a friendly or an inimical stellar deity stands in relationship to him the particular rays emanating from this district are modified for good or ill. These explications become more colorful the more combinations are formed by the proximity of other stellar deities and by the aspects."

Certain practices common to Medieval Astrology and Ancient but poorly elucidated in texts of those eras are more fully set forth in the *Liber Hermetis,* e.g., in Chapter XIX we see how the terms were used in delineating the kind of parents the native had. In Chapter XX we see how the Parts of the Father and Mother were used and the author takes

[1] *liturgi, decani, novenaria, duodecimae, termini, monomoiria, etc.*

[2] Edition of the Papyri of the kingly Museums Berlin, Demot. Pap. 9345 A. The guardians, their symbols and their secrets, so often mentioned by the *Pistis Sophia,* certainly contain astromythic and astromagical doctrines. *Cf. Pistis Sophia,* ed. Schmidt 2.A. 1925 in the index s.v. guardians and φυλακες.

the concept of derived houses further than in modern astrology. In Chapter XXI we learn how to tell to which parent the fourth house relates. In Chapter XXV we learn what the names of the Hellenistic constellations were. It should also be pointed out that this astrology relies more heavily on sect (called "condicio" in the Latin) than in any other ancient or medieval text I am familiar with. The reader will be happy to see the subject dealt with more than in Ptolemy.

A distinction is occasionally made in the *Liber Hermetis* between astrologers and astronomers (e.g., chapter XXVI). It is generally asserted that such a distinction is fairly modern. Whatever the date of the *Liber Hermetis* this distinction seems to be older than previously thought.

The *Liber Hermetis,* especially in Chapters I, III, XXV, raises an important side issue relating to the history of ideas which may shed light on some scholars' displeasure at Gundel's dating and handling of this text. It may also suggest an answer why this text has remained relatively unknown until now. While Chapter XXV is a bit confused at times (the same constellations show up in several places), it can still be seen that, apart from judicial astrology, there is a system of stellar-religion or astrotheology set forth in the mythological symbolism employed[1].

This issue of astrotheology and its effect on the academic establishment must be understood. Gundel repeatedly asserts that the *Liber Hermetis* is the long sought occult astrological Corpus of the Egyptian priest Hermes Trismegistus from which so many ancient authors borrowed; that the text represents the astrological practices of the Egyptian temples as early as the beginning of the 2nd century B.C.E. and that the ultimate origin of Hellenistic Egyptian astrology was Babylonian astrotheology[2]. He often cites Cumont[3], Boll[4] and others

[1] That the mythological symbols of the ancients embodied allegories which were made to serve religious purposes by the priests of the ancient heathen religions cannot be doubted.

[2] He was so cited above, in the rather long quote from his chapter on the astrological houses.

[3] *e.g.* p. 319 of his apparatus, in discussing the nutations of the Moon, Cumont is cited as "assuming a Chaldaean origin for this entire teaching."

to support this interpretation. Yet he is convinced that the inspiration for the *Liber Hermetis* is Egyptian[1]. In his comments on the star names listed in the text, Gundel notes the presence of Greek constellation and Zodiac sign names (e.g., Hercules, Pegasus, Perseus, Aries, Libra, etc.) and representations of Egyptian extra-zodiacal constellations and images for particular individual stars considered notable by the Egyptians (e.g., Typhon, Osiris, the Ship, Anubis, etc.). In addition to these he points to a number of constellation and star names which are neither taken from traditional Greek mythology nor from Egyptian religious iconography. These (e.g., the Slave, Death, the Earth, the Marriage of the Gods, Necessity, the Daemon,
the Constellation, Measure, Diligence, etc.) he identifies as new star names invented by Hermes which were somehow associated with magical practices. We will return to this issue of an Hermetic reform of the constellations below.

First it is necessary to point out that according to the view Gundel is working with, the sky was certainly seen as the seat of divinity and as the first and ultimate dwelling place of the "risen" souls. To bedeck the heavens with symbolic representations of divine and semi-divine personages was a statement of an essentially astrological theology.

This theme has a continuous history in the western esoteric tradition, which, until the Renaissance was essentially the Hermetic Tradition. It found its way into early Kabbalistic works[2], the writings of the Abbot Trithemius, Agrippa's *De Occulta Philosophia* (1532), Jacques Gaffarel's *Abdita Divinae Kabbalae Mysteria* and *Unheard-of Curiosities Concerning Talismanic Magic* (1650)[3] Kircher's *QZdipus Ægyptiacus* (1652-4), Dupuis' *Religion Universelle* (1795), Court de Gebelin's *Le Monde Primitif* (1773-84), Duncan's *The Religions of Profane Antiquity* (1820?). The symbolism of Freemasonry continues

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[4] p. 35 of the critical apparatus. while noting the opposition to this position by Kugler et al., he side steps their attack by pointing out that, while much needs to be done to clarify the issue the names of the constellations in the *Liber Hermetis* come from Egypt, not Babylon.

[1] p. 281 of the critical apparatus. Yet it seems that Gundel is trying to assert an ancient astrotheology be it Babylonian or Egyptian in origin.

[2] such as the *Sepher Yetzirah.*

[3] to whom is also attributed a *Codicum cabalisticorum manuscriptorum.*

this tradition from the 17th century to the present day[1]. The same concept also underlies much of the teaching of Helena Petrovna Blavatsky[2] and also lies behind Burgoyne's *The Light of Egypt* (San Francisco: 1889)[3]. As late as the 1940's we find W. B. Crow teaching this same idea[4].

The concept of an ancient (possibly universal) astral religion, hearkens back to the Ancient Theology tradition from the Florentine Platonists of the Renaissance, who found it in the Hermetic Tradition[5]. It spread through Europe during the 15th to 17th centuries and lay behind the Pan-Egyptian theme of 16th through 19th century proto-archeology. It was this quest for lost Egyptian wisdom that led the French *savants* to accompany Napoleon's military expedition to Egypt. The expedition led to the discovery and eventual decipherment of the Rosetta Stone. This scholarly feat paradoxically resulted in the discrediting of the original occultist presuppositions which had been based largely on Kircher's misconceptions of the nature and purpose of the Egyptian hieroglyphs. In the 19th century the same concept (which, like a recalcitrant ghost, refused to be banished) manifested as Pan-Babylonianism, a movement, primarily in German archeology led by one Dr. Hugo Winkler (1863-1913).

In *A History of Astronomy*[6], A. Pannekoek tells us the following:

> "For many years Hugo Winckler's theory—so called 'Pan-Babylonianism'—had a great reputation; it proclaimed that in the earliest times, between 3000 and 2000 B.C.E., a highly developed

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[1] See the writings of Albert G. Mackey and Albert Pike.

[2] *Cf. Isis Unveiled,* (orig. NY: 1877), 2 Vols. Pasadena: Theosophical University Press, 1976. I. 529 ff; *passim;* II, 450; *passim. The Secret Doctrine,* (orig. 2 Vols. London: 1888), 2 Vols. in one, Los Angeles: 1964, I. 105, *passim;* II. pp. 647-668; *passim.*

[3] Burgoyne's Hermetic Brotherhood of Luxor was the ancestor of the present Church of Light.

[4] In his "Mysteries of the Ancients" series, pamphlet # 6. *Astronomical Religion,* by W.B. Crow, London: Michael Houghton, 1942.

[5] *Cf The Ancient Theology,* D.P. Walker, Ithaca: Cornell University Press, 1972.

[6] *A History of Astronomy,* by A. Pannekoek, Dover 1989 , pp. 29-30.

astronomical science already existed there, based on a thorough knowledge of the celestial periods and of the shifting aspect of the constellations through the precession of the equinoxes. It set forth how this primeval world concept, bearing the character of an 'astral mythology', by asserting close connection between earthly and celestial phenomena, was the origin of all later Oriental and Greek systems of thought and determined legends, lore and customs even until modern times and in distant parts of Europe. This alluring but highly fantastic theory proved untenable when the texts were later subjected to careful study. Our present real knowledge of Babylonian astronomical science is based chiefly on the work of three Jesuit scholars, the Assyriologist J.N. Strassmaier, and the astronomers J. Epping and F.X. Kugler."

What is hot about the *Liber Hermetis* in the context of the history of ideas, is that the chapters cited above (I, III, and XXV) do embody an astral theology. It is not Babylonian, as Winkler had suggested, but rather Hellenistic Egyptian, as Kircher and earlier Hermetic *esoterici* had averred to be the case.

Gundel's suggestion that there might have been an Hermetic re-naming of parts or all of the heavens is of even more moment to astrologers and esotericists than his suggestion of an Egyptian astrotheology. Although he does not go this far, what he does say amounts to an implication of an Hellenistic Hermetic religious reform. This, too, is not without precedence in the western esoteric tradition. Witness *Revelation,* 21:1, "And I saw a new heaven and a new earth: for the first heaven had passed away . . ."

But the idea is articulated in more detail in Giordano Bruno's *Expulsion of the Triumphant* ***Beast***[1]. Bruno, let us remember, was an exponent of a return to an Hermetic Egyptian polytheism. In his "Explanatory Epistle" at the very beginning of the work, he details the process of the Hermetic Rebirth[2] in terms of the substitution by Jove

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[1] *The Expulsion of the Triumphant Beast*, by Giordano Bruno, trans. by Arthur D. Imerti, New Brunswick: Rutgers University Press, 1964, pp. 79-88. This work was originally entitled: *Lo Spaccio de la bestia trionfante* and was written in 1584.

[2] *Cf. Hermetica,* trans. Walter Scott, London: Dawsons of Pall Mall, 1968, Vol. I, Libellus, I & XIII.

(whom he identifies as the Intellectual Light in each of us) systematically replacing the existing constellations (the familiar list of Greek named astronomical constellations) of the inner heaven of man with new philosophical hermetic constellations which often have names remarkably reminiscent of those in the *Liber Hermetis* which Gundel suggests were of Hermetic origin.

It would seem, therefore, that the *Liber Hermetis* as edited by Gundel, exhibited attitudes too similar to those of Winkler on the one hand and to those of the pesky Hermetic Ancient Theologers on the other to be allowed to stand unchallenged. The latter, no less than the former challenged both the Judeo-Christian and the Secular Humanist bias of the age and was accordingly buried in the nearest library.

Here begins the book of Hermes Trismegistus.

I. On the 36 decans of the 12 signs and Their Forms and on the Climates[1] and Faces[2] Which Each of the Planets have in the Same Signs.

The 36 decans of the 12 signs, which are noted in the table[3] are these. For in this way the planets will have divided the 12 signs and the climates and the 36 decans and likewise the decans the climates, cities and members of men. Just as the signs are of diverse forms and multiformed, so are the 36 decans. The faces, which are in the signs from the decanic transformation of the seven planets, in which these rejoice just as in their own mansions[4] or houses, it will be fitting to make[5] according to the order[6] of the seven planets, by which the lord

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[1] The climates were an early effort by the Greeks to contrive a way of locating places on the globe north of the equator. The inhabitable world north of the equator was divided into bands, usually seven, (as we see in Al-Biruni ca 1029 C.E. See sections 236-241.), which the astrologers often allotted to the planets. In Al-Biruni the northern hemisphere from 12°N 39' to 66°N 00' is so divided. Hipparchus (c 160 B.C.E.) is often credited with inventing this scheme. Eventually, the temperature and weather characteristic of each climate was associated with the term whence climate for us means weather not latitude. As used in this text, the word means region, however, as the author of this text had an imperfect understanding of the exact locations of the regions equated to the climates and in linking these regions to the decans, names as different "climates" a number of regions on more or less the same parallel.

[2] The word *facies* (face) is used as a technical term in Medieval Astrology as synonymous with *decanus*. Here a subtle difference seems implied by referring to the division of each sign into 3 *decani* and to the *facies* (face, or appearance) of a planet in each *decanus*. The "face" thus may be conceived of as the special "manifestation" of the planet in the *decanus*.

[3] Not given in text.

[4] A reference to a planetary rulership of lunar mansions or merely a synonym for "house" (i.e., a 12 fold division of the ecliptic)?

[5] *negotiari (ex negotior),* This verb usually means to engage in mercantile trade (ruled by Mercury).

[6] The Chaldæan order, i.e., of relative speed, beginning from Mars.

of the hour is known[1] beginning from Aries and counting 10 degrees per each decan for the sought for planet [ruler][2]. I say, moreover, that the first face of Aries is [that] of Mars[3], the second is the Sun's, the third is Venus', the fourth, which is the first of Taurus, is Mercury's, the second [of Taurus] is the Moon's, the third is Saturn's and the rest are successive just as it is in the disposition of the lords of the hours.

On the first face of Aries[4] — The first decan of Aries has the face of Mars. Its name is ***Aulathamas.*** It is an armed sign, upright, walking, having the likeness of a man[5], standing on feet like claws[6], holding above his head a double sided battle axe with both hands. This rules the climate of Ocean[7].

On the second face of Aries — The second decan has the face of the Sun. Its name is *Sabaoth.* It has a two headed face and a lotus of the kings[8] open on its head. In the compass of the lotus there are stars of the splendor of gold. He has also in his right hand a water jug which is called life, in his left a scepter the extremity of which is bifurcated[9]. This decan is clothed in linen and he treads under both his feet a

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[1] The same order is used for the planetary hours as is used for the decans.

[2] The author has in mind an astrological problem: Given a planet in a certain degree of a certain sign, whose decan is it in? Beginning the division from Aries, giving 10 degrees to each decan, and attributing planetary rulership according to a known planetary series, i.e., the Chaldæan Order, beginning with Mars, you may discover know whose decan the planet is in.

[3] The language used reminds one of an exercise in geometry.

[4] Compare the language of this section with that used by Ibn Ezra in describing the rising of the "faces" in *The Beginning of Wisdom: An Astrological Treatise by Abraham Ibn Ezra,* by Raphael Levy, Baltimore: Johns Hopkins, 1939.

[5] *ad similitudinem hominis transiens.*

[6] *pedibus stans super unguibus.*

[7] This refers to the Atlantic, which the ancients thought encircled the world. Yet they knew there were islands in it.

[8] *lothum regium.*

[9] The language (not so much the imagery) reminds one of Ezekiel's and Daniel's visions or of the images still commonly in use in Hindu iconography.

tortoise entirely covered with a net. This rules the climate of the Bactrians[1].

On the third face of Aries — The third decan of Aries has the face of Venus. Its name is ***Disornafais.*** It is like a woman, erect, adorned with linen tied with gold strings tinted a dark rose color. She has a royal gold [crown] on her head. In the middle of her belly there are belly emeralds. She is holding a four headed serpent on the top of a staff. The two heads in the middle are to one side and the [other] two are to the opposite side. This rules the climate of the Lydians[2].

On the first face of Taurus — The first decan of Taurus has the face of Mercury. Its name is *Jaus*. It has the whole body of the buried Osiris[3], adorned with gold and dark tie-strings[4]. It has the head of a bull and a queen's crown and two elephants' trunks. In the middle of the horns stands the goddess herself. This rales the climate of the Medes[5].

On the second face of Taurus —- The second decan of Taurus has the face of the Moon. Its name is *Sarnatois*. Its image[6] is a man, erect, having tightly curled hair on both sides of his head[7]. On his chin there

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[1] Bactria was in the eastern parts of Alexander's Empire, south of the Oxus River, east of Aria, north of Arachosia and west of the Hindu Kush. *Vide The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, p. 167. It now falls in N. Afghanistan and E. Iran. Its capital, Bactra (modern Balkh) at 36°N 46', 66°E 54' fell on Ptolemy's 11th parallel (through Rhodes). See *Almagest,* Book II.

[2] South-west Anatolia. Capital was Sardis, roughly 38 degrees north lat. on Ptolemy's 12th parallel. *Vide, The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, p. 113. First map of Asia. See *Almagest,* Book II.

[3] Like a mummy.

[4] *ornatus aureis corrigiis et fuscis.*

[5] Roughly modem Kurdistan, Gilan and Azerbaijan. The capital of Media was Ecbatana, mod. Hamadan (34°N 48', 48°E 30') which also fell on Ptolemy's 12th parallel in *Almagest* Book II.

[6] *statua.*

[7] *habens ex utraque obliquitate capitis capillos convertibiles.*

is a growing of fine hairs [and] on his face there is a beard hanging down on his neck from both parts of his chin. This rules the climate of the Amazons[1].

On the third face of Taurus — The third decan of Taurus has the face of Saturn. Its name is *Erchmubris*. It is standing like Saturn with his feet together adorned with rose colored armor. All of its body is human but its head is that of a pig. This rules the climate of the Semiramides[2].

On the first face of Gemini — The first decan of Gemini has the face of Jupiter. Its name is *Manuchos*. It is an armed man having an ass's face, holding a sword in his right hand. This rules the climate of the Trojans[3].

On the second face of Gemini — The second decan of Gemini has the face of Mars. Its name is *Samurois*. It has a double face. It is walking. It is armed. In its left hand it is holding a bow and arrows and with both its feet it treads upon hares[4]. This rules the climate of the Persians[5].

On the third face of Gemini — The third decan of Gemini has the face of the Sun. Its name is *Azuel*. It has the beautiful face of Isis, having

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[1] According to Ptolemy (*Tetrabiblos*, trans. F.E. Robbins, Cambridge: 1964, Harvard University Press, Book II, 3), the Amazons lived in the region of Bythinia, Phrygia and Colchis. This would place them in east Anatolia between Byzantium and the Halys River on the 13th parallel according to Ptolemy's *Almagest* (roughly 40°N).

[2] Nineveh. Semiramis (along with Ninus) was one of the mythical founders of Nineveh on the Tigris opposite mod. Mosul, Iraq (36°N 20', 43°E 08') on Ptolemy's 14th parallel.

[3] Troy was near the Hellespont in mod. Turkey at approx. 40°N, 26°W. This was on Ptolemy's 13th parallel 9 (through the Hellespont).

[4] *cum utrisque pedibus calcat lepores*.

[5] Modern Iran. The ancient capital of Persia was Ctesiphon, near Baghdad, Iraq (33°N 21', 44°E 25'). This was on Ptolemy's 10th parallel. However, Persepolis, N.E. of present Shiraz, Iran (29°N 37', 52°E 33') was the ceremonial capital.

hair moves every which way. It induces illnesses of the nerves. This rules the climate of Parthia[1].

On the first face of Cancer — The first decan of Cancer has the face of Venus. Its name is *Seneptois*. It has the form of a serpent joined with the face of a dog. In the tail however a heart like a pine [cone][?]. It has half of its tail turned down and from either part of the side of the heart slender serpents above the dog's head. This image has much analogy[2] which we will attempt to solve. It causes affliction of the arteries and rules the climate of Syria[3].

On the second face of Cancer — The second decan of Cancer has the face of Mercury. Its name is *Somachalmais*. It has the body of a vulture, but the face of Isis. It is bearing the winged queen's crown. It is erect on two feet [with] greaves having wings. It has dominion over the lungs and rules the climate of the Assyrians[4].

On the third face of Cancer — The third decan of Cancer has the face of the Moon. Its name is *Charmine*. It causes affliction of the heart. In its representation it has two round heads[5] the right. . . and the left one of Anubis, . . . namely with the waxen images of the Moon and Juno. In the middle between the two goddesses is a dragon having four heads. Two of its heads are held aloft and two are bent this way and that

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[1] The Parthians were a people of Scythian origin living north of Persia, east of Aria, and west of Media; thus in the region S.E. of the Caspian Sea. The heart of the region was in mod. Khurasan roughly 35°N, 55°W. This fell on Ptolemy's 11th parallel.

[2] *multam proportionem*. [Additional by RH] This seems to be saying that this image has analogy with many things.

[3] In Alexander's Empire, Syria was the coast of Phoenicia, mod. Lebanon, and Judaea as far south as Gaza and inland to a varying degree forming a triangle. In the south, by Gaza, was the tip, Syria widened as the latitude increased to the north so that it reached almost to Nineveh and had its northern border on Armenia the Greater. Damascus, a major city of Syria and occasionally its capital, is at 33°N 30', 36°E 18' on Ptolemy's 10th parallel.

[4] Roughly equivalent, in modern terms, to N. Syria and W. Iraq. The capital of ancient Assyria was Nineveh. See above footnote to Semiramis.

[5] Gundel complains that the text is doubtful here.

towards a pine [tree?]. They are rather bigger indeed than she [is]. This rules the climate of Ethiopia'.

On the first face of Leo — The first decan of Leo has the face of Saturn. Its name is *Zaloias*. It is the lord of the stomach. It is a great serpent with the form of a lion having solar rays encircling its head. It rules the climate of India[2].

On the second face of Leo — The second decan of Leo has the face of Jupiter. Its name is *Zachor*. It causes obstructions and abscesses for men. It rules the unknown land[3].

On the third face of Leo — The third decan of Leo has the face of Mars. Its name is *Frich*[4]. It causes *diafrixin* of the belly. It is a man with the likeness of a crocodile. It rules the unknown land.

On the first face of Virgo — The first decan of Virgo has the face of the Sun. Its name is *Zamendres*. It causes affliction of the belly: It is a serpent put together awry[5]. Its head is the likeness of the Moon. It rules the climate of Arabia[6].

On the second face of Virgo — The second decan of Virgo has the face of Venus. Its name is *Magois*. It rules the liver. It is a man standing,

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[1] Ethiopia is ancient Cush, the region due south of Egypt. Its borders were the Red Sea on the east, Syené and the smaller cataract. Its southern border was unknown as was its western border. Its capital was Meroë on Ptolemy's 5th parallel.

[2] India shows up in Ptolemy's *Geography* in the 10th and 11th maps of Asia. He gives India the latitude from the equator to about 37°N. Actually, including Ceylon, it is closer to from 6°N to 37°N.

[3] I do not know which unknown land this refers to. Gundel thought it mean the lands on the other side of the Nile.

[4] or *Frith*, from *phrix*, a shivering fit. The intensive prefix *dia* + *phrix* makes *Diafrixin* an intense shivering fit.

[5] Is this a caduceus?

[6] Corresponding to the modern Arabian peninsula and the regions south of the Euphrates and west of Syria and Judaea. It also included Sinai.

girded below from the waist all the way to the hollows of his feet, having four wings—two turned back and two on his breast. It has four Ibis heads[1] having an iron beak. It rules the climate of Armenia[2].

On the third face of Virgo — The third decan of Virgo has the face of Mercury. Its name is *Michulais.* It has dominion over the spleen. It is like a mummy, its whole body is like one who has been buried. It rules the climate of Meroë and Elephantine[3].

On the first face of Libra — The first decan of Libra has the face of the Moon. Its name is *Psineus.* It causes pain in the reins. There are two images, erect, having scorpions under their feet. Their hands are hanging down to their thighs. In their right hands they are holding two water jugs, in the middle of which there are two fine pipes through which water is poured out. There are regal things on their heads. It rules the climate of Egypt[4].

Of the second face of Libra — The second decan of Libra has the face

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[1] *Cf. Harper's Dictionary of Classical Literature and Antiquities,* N.Y.: American Book Co. 1923. pp. 862-863, "The Ibis was a bird worshipped by the Egyptians. The color of its feathers was supposed to symbolize the light and shade of the Moon. The Ibis was thought to be an avatar of Thoth (Hermes). It appeared at the time of the inundation of the Nile and was supposed to deliver Egypt from the serpents which came from Arabia. Its purity was celebrated, and its flesh regarded as incorruptible. Ibises were kept in the temples, and mummified after death after the fashion of human mummies, wrapped in linen." See Herodotus ii. 65, 67, 75, 76.

[2] The early kingdom of Armenia roughly includes E. Turkey and Armenian Soviet Socialist Republic. It was said to have been founded by Haik, a descendent of Noah in area of Lake Van. Armenia Magna spread a little south of Lake Van where it bordered the Parthian Empire, the Assyrian Empire and Mesopotamia. It spread west to Cappadocia, east to the Caspian Sea and north to the Cyras River. It became a Persian satrapy in 6th cent B.C.E. Armenia the Greater is listed in Ptolemy's *Geography. Vide, The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991.

[3] See above footnote on Ethiopia.

[4] *Vide, The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, third map of Asia. Ptolemy's 7th, 8th & 9th parallels.

of Saturn. Its name is *Chusthisis*. It causes affliction, adhesion[1] and strangury[2]. In the figure, however, it is a certain man, standing over a marsh, leaving off into one with feet joined[3], completely girded from the breasts all the way to the hollows of the feet in variegated linen, having his head shaven leaving one spot where there is hair. This rules the climate of Trachonitrus[4].

On the third face of Libra — The third decan of Libra has the face of Jupiter. Its name is *Psamiatois*. It causes nervous afflictions. It is in the appearance of a serpent. It rules the climate of Libya[5].

On the first face of Scorpio — The first decan of Scorpio has the face of Mars. Its name is *Necbeuos*. It causes painful carbuncles. It is of the form of a crab having wings. It is girt in linen from the breast all the way to the hollows of the feet[6]. It rules the climate of Syria, Palestine and Phoenicia.

On the second face of Scorpio •— The second decan of Scorpio has the

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[1] *glutinum*.

[2] A painful discharge of urine. [RH]

[3] According to the editor's note, Kroll has done some significant tinkering with this line. The end result is unclear.

[4] The northern district of Palestine beyond the Jordan, lying between Anti-Libanus and the mountains of Arabia, and bounded on the north by the territory of Damascus, on the east by the Auranitis, on the south by Itauraea, and on the west by Gaulanitis. In Ptolemy's *Geography*, it is shown on the 4th map of Asia due west of Joppa on the border of Arabia in the third clima.

[5] Libya in Alexander's Empire is shown in Ptolemy's *Geography* on the 3rd & 4th maps of Africa. however, Ptolemy also uses the name Libya for all of Africa and therefore all four of his maps of Africa are in this sense of Libya. Strictly speaking, Libya was the region of the North African coast along the Mediterranean between Egypt and Cyrenaica. Its southern border was not known.

[6] It must have a human body surmounted (in place of the head) by a winged crab.

face of the Sun. Its name is *Turmantis*. It causes the affliction of buboes'. It is a man standing with his feet joined on the back of a scorpion, holding a great serpent with both feet on either side of his breast. This rules the climate of Cilicia[2].

On the third face of Scorpio — The third decan of Scorpio has the face of Venus. Its name is *Psermes*. It makes afflictions of the bones like fractures. It has a human body and the form of a he-goat, holding eggs hanging from a thread in both hands. It rules the climate of Cappadocia, Galatia, and Phrygia[3].

On the first face of Sagittarius — The first decan of Sagittarius has the face of Mercury. Its name is *Clinothois*. It causes festering. It is a man having the head of a dog, extending his one left hand to the lower part, he holds something sharp[4]. It is however a small weapon with points[5]. He is girt with a variegated net all the way to his thighs. It rules the

[1] A bubo (pl. buboes) is a painful swelling in the groin and arm pits. Bubonic Plague is characterized by these symptoms.

[2] The region of S.E. Asia Minor between the Mediterranean and the Taurus Mountains. Shown in Ptolemy's *Geography*. *Vide, The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, first map of Asia. It ran along the southern coast of Anatolia from Lycia and Pamphylia in the west to Syria in the east. It's capital was Tarsus (36°N 55', 34°E 53') and lay between Ptolemy's 11th & 12th parallels.

[3] Three regions of central Anatolia. In Alexander's Empire, Cappadocia was the westerly most of the three. It bordered Pontus in the north, Armenia in the west, Cilicia in the south and Phrygia in the west. The Cappadoces were a people of Syrian race called White Syrians (Leucosyri) from their complexion. Phrygia was in central Anatolia, south of Biythyinia, west of Cappadocia, north of Lycia and Pisidia and east of Mysia, Lydia and Caria. The Phrygians were Thracians. The Galatians were Gauls who invaded Asia Minor and settled there in the 3rd cent BC. Attalus I. conquered them in 230 BCE and forced them to settle in a territory henceforth named for them. It was created from parts of Phrygia and Capadocia).They mixed with the Greek population and culture quickly but preserved their own language.

[4] *acida*.

[5] Assuming an ablative *acis* of the noun *acus*.

climate of Asia, Achaia, and Pamphylia[1].

On the second face of Sagittarius — The second decan of Sagittarius has the face of the Moon. Its name is *Thursois*. It causes afflictions in the knees. This [image] stands on a place which is slippery and sloping downward. He has the face of a weasel[2], but the body of a man. It rules the *ponto Nichere*[3].

On the third face of Sagittarius — The third decan of Sagittarius has the face of Saturn. Its name is *Renethis*. It causes sciatica and pains in the knees. It has a human likeness. It rules Africa.

On the first face of Capricorn — The first decan of Capricorn has the face of Jupiter. Its name is *Renpsois*. This sends stiffness to men. It is a certain man without a head. He holds his own head with his right hand, in his left a sword. It causes pains in the knees and loins. It rules Mauritania[4].

On the second face of Capricorn — The second decan of Capricorn has the face of Mars. Its name is *Manethois*. It has the face of a bull on the body of a man dressed with the skin of a scarab. This rules Pannonia[5].

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[1] Asia was western Anatolia from the Aegean to Phrygia. It contained Mysia, Lydia, Caria, and Lycia. Achaia was Greece, and Pamphylia, the Mediterranean coast of Anatolia west from Lycia along the coast of what is now called the Gulf of Antalya.

[2] *habens faciem investigatoris*. See comment in my introduction. [RH]

[3] This may be a reference to the Neckar River in Germany.

[4] The western most province of the North African coast bordered on the west by the Atlantic Ocean and by Numidia on the east.

[5] Roughly modern Yugoslavia. The region between the Alps and the Danube. Separated on the west by Noricum by the Mons Cetius and from Upper Italy by the Alps Iuliae, on the south from Illyrium by the Savus, on the east from Dacia by the Danube, and on the north from Germany by the same river. It spans Ptolemy's 13th almost to his 16th parallels. Both Festugiére and Gundel point out that Dacia was associated with Trajan's reign (98-117). Trajan conquered Dacia and made it a Roman Province in 106 C.E.

On the third face of Capricorn — The third decan of Capricorn has the face of the Sun. Its name is *Marxois*. It induces pain in the shins. It is of human likeness. It rules the climate of **Galatia**[1].

On the first face of Aquarius — The first decan of Aquarius has the face of Venus. Its name is *Ularis*. It causes gout. It is of human appearance having the face of a dog, girt from the breasts all the way to the hollows of the foot. It rules Syria[2].

On the second face of Aquarius — The second decan of Aquarius has the face of Mercury. Its name is *Luxois*. It causes gout. It has a human likeness. It rules the climate of Germany.

On the third face of Aquarius — The third decan of Aquarius has the face of the Moon. Its name is *Crauxes*. It causes gout. It has a human form. It rules Sarmatia[3].

On the first face of Pisces — The first decan of Pisces has the face of Saturn. Its name is *Fambrais*. All these three [of the Piscean] faces cause gout. It is a man dressed in dark clothes having his own face[4].

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[1] Presumably European Gaul is intended. Vide *The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991. Ptolemy shows Gaul in the third map of Europe. It was bounded on the west by the Atlantic, on the north by the Insula Batavorum and part of the Rhenus (Rhine), on the east by the Rhenus and Alps, and on the south by the Pyrenees and Mediterranean. Gaul comprised all of mod, France and Belgium with parts of Germany and Holland. All this the Greeks called Galatia. Cisalpine Gaul was the North of Italy.

[2] Along with the first face of Cancer and the first face of Scorpio.

[3] The eastern part of Poland and southern part of Russia in Europe extending from the Vistula River and Sarmatici Mountains on the west, which divided it from Germany, to the Volga on the east,which divided it from Scythia. It was bounded on the south and southwest by the Danube, Theiss and Dniester which divided it from Pannonia and Dacia, and by the Euxine and Mount Caucasus which divided it from Colchis and ancient Albania. It extended north to the Baltic and the unknown reaches of Northern Europe. Ptolemy shows it in his *Geography* in the 8th map of Europe.

[4] For a change, and not the face of some beast.

He is girt with a belt simply. This rules Britain.

On the second face of Pisces — The second decan of Pisces has the face of Jupiter. Its name is *Flugmois.* Mars is standing armed. This rules Dacia[1].

On the third face of Pisces — The third decan of Pisces has the face of Mars. its name is *Piatris.* This rules Chautilcaonia, Tuscany, Italy and Campania[2].

II. On the Masculine and Feminine Degrees of the Signs.

The first two degrees of the masculine signs are masculine and the following two degrees are feminine[3]. Understand likewise regarding the pairs of masculine and feminine [degrees]. It is the same in the feminine signs. The first two degrees are feminine and the next two are masculine. The masculine signs are:

Aries, Gemini, Leo, Libra, Sagittarius, Aquarius

The feminine signs are:

Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces

[1] Dacia is shown in Ptolemy's *Geography* in the 9th map of Europe. It lay between the Carpathian Mountains and the Danube comprehending Transylvania, Wallachia, Moldavia and part of Hungary.

[2] See Ptolemy's *Geography,* the 6th map of Europe.
Chautilcaonia, I cannot identify these people but I assume they dwelt on the Italian peninsula. Tuscany is the home of the Etruscans, modern Tuscany. Campania is in south Italy on the west coast.

[3] This is a much simpler system than the ones found in later works of the Arabs and the Renaissance. [RH]

III. On the Bright Stars In Each Sign[1].

There are certain nativities which are extolled for their nobility and wealth not because they are worthy due to a commixture of the planets, but rather because the Moon co-rises with brilliant stars. Consequently I thought it advisable to enumerate the bright stars which are in each sign[2].

In Cancer[3] towards the East there are two which are called the Asini, the northerly of the two is in the 8th degree and the southerly of them in the ninth[4].

Of those of Leo, which are in the head, the northern one[5] is in the 21st degree, the southern[6] in the second[7]. Before its mane and the breast there are four, the northern one of which is in the 27th degree[8]; the second of these, which follows this, is in the 28th degree[9]; the third

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[1] Pingree, *op. cit.* p. 432, points out that Neugebauer, *(The Exact Sciences in Antiquity,* 2nd ed., Providence R.I. 1957, pp. 68-69) showed that the longitudes in the oldest part of this chapter are probably from Hipparchus (circa 130-60 B.C.E.). This is consistent with Gundel's dating of this part of the work.

[2] We have attempted to identify as many stars as possible in the notes. Where we cannot identify the star, we usually have said nothing. Our identifications cannot be regarded as anything but tentative. There are many inconsistences in this star catalog and some of the longitudes seem way out of line with the descriptions. In general these positions are about 4° less than the corresponding positions in Ptolemy's Star Catalog. [RH]

[3] Following the Egyptian usage, the author begins the Zodiac in Cancer. Yet above he began in Aries.

[4] We know these two stars as the Asselli; and as the North Assellus and the South Assellus. [Additional by RH] Gamma and Delta Cancri, respectively. See the star map on p. 40 of our edition of the Anonymous of 379, *Treatise on the Bright Fixed Stars.*

[5] Mu Leonis. [RH]

[6] Epsilon Leonis or Ras Elased Australis. [RH]

[7] i.e., *twenty* second. [RH]

[8] Zeta Leonis or Adhafera. [RH]

[9] Gamma Leonis or Algieba. [RH]

in the 29th[1]; the fourth, which is more brilliant than these, standing in the heart of the lion[2] is in the 28th degree. again, that which precedes in the head of the lion is in the 4th degree. That which is in the eyebrow, in the 11th degree; the one which is in the back thigh is in the 13th degree[3], and the one which is in the back lower leg is in the 17th degree[4].

Those of Virgo: that one which is in the left wing is in 28th degree[5]. The other, which is in its right part and is called by some Vindemiator[6], is in the 14th degree. Likewise, the other, which is brighter than the others which are in it [Virgo], placed in the left hand, is called Spica and is in the 22nd degree[7].

Of the Scales[8], that one which is in the Southern Scale[9] is in the 14th degree. But the one which is due south[10] is in the 15th. But the other, which is in the neighborhood of Boötes, is in the 20th degree".

Of Scorpio, the one which leads the three which are in the breast, is in the 8th degree[12]. The middle one is in the 10th[13]. The one which follows it is in the 11th degree[14]. The one which is in the right foot of

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[1] Eta Leonis.

[2] Alpha Leonis, Cor Leonis, Regulus.

[3] Sigma Leonis? [RH]

[4] Tau Leonis? [RH]

[5] Beta Virginis or Zavijava. [RH]

[6] Usually, Vindemiatrix or Epsilon Virginis.

[7] Anonymous of 379 places Spica in 29 Virgo. It is also Alpha Virginis.

[8] Note that our writer uses the term "scales" throughout this section. Many of the Greek writings referred to the "scales" as the "claws" of the Scorpion. [RH]

[9] Probably Mu Librae. [RH]

[10] *Ea vero quae in meridionali consistit, in quinto decimo gradu.* [Additional by RH] Alpha Librae or the South Scale.

[11] Beta Librae or the North Scale. [RH]

[12] Sigma Scorpii. [RH]

[13] Alpha Scorpii or Antares. [RH]

[14] Tau Scorpii. [RH]

Ophiuchus is in the 20th[1]. The one which is in the left knee of Ophiuchus is in the 9th degree[2].

Of Sagittarius, of the two stars in the quadilateral, the first one is in the 12th degree[3], the one which follows is in the 13th degree[4].

Of those in Capricorn, of the ones which are in his horns, the northern and brilliant one is in the 14th degree[5]; so is the southern one[6]. But of those which are in the tail, the first one is in the 22 degree[7]; the one that follows is in the 23rd[8].

Of Aquarius, the one that is in his left shoulder is in the 24th degree of Capricorn[9]; the one which is in his right foot is in the 25th degree of Aquarius[10]. The one which is in the middle of the body of Perseus is in the 27th degree[11]. The one in the left part of Cepheus is in the 29th degree.

Of those in Pisces, the one which is in the end of the tail of the southern fish is in the third degree[12]. The northern one which is in the end of the tail of Cetus is in the second degree[13], but the southern one is in the third degree[14]. Likewise, of those which are in the tail of Cetus, the one which leads is a double star and is in the 12th degree,

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[1] Xi, 36(A), or Theta Ophiuchi, most likely Xi. [RH]

[2] Zeta Ophiuchi. [RH]

[3] Possibly Sigma Sagittarii or Nunki. [RH]

[4] Possibly Zeta Sagittarii or Ascella. [RH]

[5] Alpha Capricorni or Schedir. [RH]

[6] Beta Capricorni or Caph. [RH]

[7] Possibly gamma Capricorni or Nashira. [RH]

[8] Possibly Delta Capricorni or Deneb Algiedi. [RH]

[9] There is considerable overlap of the two constellations Capricorn and Aquarius. [Additional by RH] Probably this star is Beta Aquarii or Sadalsuud.

[10] Probably Delta Aquarii or Scheat. [RH]

[11] Our Perseus is nowhere hear this area. [RH]

[12] Omega Piscium. [RH]

[13] Iota Ceti. [RH]

[14] Beta Ceti or Deneb Kaitos. [RH]

but the one that follows is in the 17th degree[1]. The brilliant star in the middle of Andromeda is in the 22nd degree. But the one in the Great Bird[2] is in the 28th degree. The one which is in the end of the tail of Ursa Minor is in the 18th[3]

Of Aries, the one which is in the head of the three stars placed first is in the 4th degree[4]. The middle one is in the 5th[5]. But, of Andromeda, the one which is in the girdle is in the 11th degree[6], the one which is in the right foot of the same is in the 15th degree[7]. The one which is in Perseus' Gorgon is in the 17th[8].

Of Taurus, the one which is the brilliant Hyade is in the 9th degree[9], but the one which is common to the right foot of Heniochus, (i.e., Auriga)[10] and the horn of the Bull is in the 23rd". But the other, which is southern, is in the end of the right (southern) horn, is in the 25th degree[12].

Of Perseus, indeed, the leading star in the right foot, is in the first degree, but the one which follows is in the 10th.

Of Heniochus, however, the one which is in the left shoulder is in the 22nd degree[13].

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[1] The best candidates for these are Eta and Theta Ceti respectively, but the double is Theta not Eta. [RH]

[2] Cygnus?

[3] This would have to be Alpha Ursae Minoris, or Polaris. [Additional by RH] Polaris has such high latitude that its longitude would have been difficult to compute. But the description fits.

[4] Gamma Arietis or Mesarthim. [RH]

[5] Beta Arietis or Sheratan. [RH]

[6] Beta Andromedae or Mirach. [RH]

[7] Probably Phi Andromedae. [RH]

[8] Probably Beta Persei or Algol, but the longitude seems a bit off. [RH]

[9] Alpha Tauri or Aldebaran. [RH]

[10] Heniochus is literally, "The-one-who-holds-the-reins."

[11] Beta Tauri or El Nath. [RH]

[12] Zeta Tauri or Bull's South Horn. [RH]

[13] Alpha Aurigae or Capella. [RH]

But of Orion, the one in the left foot[1] is in the 27th degree in which [degree] is also the left foot of Heniochus[2].

But of those which are in the Belt of Orion, the one which leads is in the 22nd degree[3]. The one which follows is in the 24th[4]. The one in his right shoulder is in the 29th degree[5].

Of those in Gemini, the brilliant one which is in the knees, which leads, is in the 10th degree[6]; the other in the 15th[7]. The other which follows this, which some desire to be in the hand of the following Twin, is in the 12th degree. Likewise, that one which is in the head of the preceding Twin, is the 20th degree[8]. The one which is in the head of the following Twin is in the 24th degree[9]. Likewise the one which is in the right hand of Heniochus stands 30 minutes farther away.

The one which is in the head of the Dog is in the 14th[10]. The one which is in his back thigh is in the 21st degree". The other, which is in his loins, is in the 23rd[12]. And the other, which is in the end of his tail, is in the 24th[13]. But that one which is in the Antecanicula[14] is in the 28th.

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[1] Beta Orionis or Rigel. [RH]

[2] Iota Aurigae. [RH]

[3] Delta Orionis or Mintaka. [RH]

[4] Zeta, Alnilam, or Eta Orionis, Al Nitak, there being three stars in the belt. [RH]

[5] Alpha Orionis or Betelgeuse. [RH]

[6] Epsilon Geminorum or Mebsuta. [RH]

[7] Zeta Geminorum or Mekbuda. [RH]

[8] Alpha Geminorum or Castor. [RH]

[9] Beta Geminorum or Pollux. [RH]

[10] Alpha Canis Maioris or Sirius. [RH]

[11] Epsilon Canis Maioris or Adhara. [RH]

[12] Delta Canis Maioris or Wasat. [RH]

[13] Eta Canis Maioris or Aludra. [RH]

[14] *e.g. Canis minor qui est antecedens Cani Majori.* The little dog which precedes the Big Dog. It is Procyon, or pro-canis, i.e., he who is before the dog. Alpha Canis Minoris.

Therefore in all the aforesaid places, if in nativities there are benevolent planets, especially in their own places and sects', namely in masculine signs and in masculine quarters and diurnal planets above the earth in diurnal figures and by night, under the earth and *e converse* feminine [planets] in feminine signs and quarters and nocturnal planets above the earth in nocturnal figures but by day under the earth according to the aforesaid ages[2] they show good things; malevolent planets, however, the contrary and the greater intemperateness of good and evil the greater the impression made[3]. The planets rejoice, however, when they are in the places of the benevolent [planets] and of those having propriety in sect[4], just as also for instance, if in their own places[5], the malevolent planets hold the place of the benevolent planets; just as if the benevolent planets were in the places of the malevolent [planets] and not of proper sect, as has been said[6], they are contrary. Likewise in masculine nativities[7], when the planets are in masculine signs they especially rejoice. In feminine nativities[8], it is better for many of planets to be in feminine signs. Likewise when the planets and

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[1] In other words, for this author, a planet dignified by being in its proper sect or *in proprio conditione* and not only when in house, exaltation, triplicity, term or face. It is then in its proper Haym, to use the Medieval Arabicism. A planet is in its proper sect when it is a masculine planet in masculine signs and in masculine quarters and diurnal planets above the earth in diurnal figures and by night, under the earth and *e converse* feminine [planets] in feminine signs and quarters and nocturnal planets above the earth in nocturnal figures but by day under the earth.

[2] There have been no "aforesaid ages" of course. This statement shows that the text is a compilation, as Festugière claimed.

[3] *boni quidem et mali intemperiem ad relationem magis prementium.*

[4] i.e., *habendum proprietatum in conditionibus = habendum propriam condicionem* or, having their own proper sect.

[5] by sect? The sense here is not clear in the Latin. [RH]

[6] In its own Haym defined above. See page 18, note 1.

[7] That is nativities of men.

[8] nativities of women.

especially the luminaries are increasing in number[1] rejoice extremely. As the light of one of them having been increased is made clearer, so too [it is] in the life of men. Moreover, were each of the planets in the opposition of their own houses[2], they show adversities. Obsessions[3] of the malevolent planets against the Sun, Moon, Mercury and the Horoscope[4] ought to be observed more than in any of the other angles. For then the malefics[5] are inducers of evil and the benefics exhibitors of good things.

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[1] *Cf. The Book of Instruction in the Elements of the Art of Art of Astrology*, trans. R. Ramsay Wright, London: Luzac & Co, 1934. p. 111. Increase in number: The equations of the planets are set down in tables opposite numbers in two vertical rows, one of which continues to increase up to six signs and the other decreases from the twelfth sign. When you wish to introduce an argument number of a planet into these two rows with the object of ascertaining the equation, if it falls in the first row it is called, "increasing," and if it falls in the second, it is called, "decreasing." There is also increase and decrease of luminosity or magnitude due to nearness or distance from the earth. There is also increase or decrease in reference to the horizon. The quadrant from the ascendant to the M.C. and the one opposite it are deemed increasing; the other two decreasing.

[2] i.e., in detriment.

[3] *obsessiones*. [RH]

[4] The author uses both "horoscope" and "ascendant" for the eastern angle. See below, "Ascendant."

[5] Generally the author uses the term ***malevolus*** for malefic, and *benevolus* for benefic, planet. Here he has used ***mali*** and *boni*. This general use of *benevolus* and *malevolus* seems significant. Literally they mean. "willing good" and "willing evil." This attribution of conscious volition to the planets is quite different than the more common and possibly later concept of *malefic* and *benefic* which simply mean, "causing, making or doing good or evil." In this latter case one can conceive of the planets as having an effect without implying a will. The idea certainly moves in the direction of mechanistic causality and away from the deification of the planets. It is interesting that in this text, so clearly a product of pagan polytheism we find an implied volition attributed to the planets through the choice of words used to signify them.

Γ . On the Necessary Place'.

With these things being so I will show more fully the necessary place which I have proven by experience is the cause of the occasion[2] of fears, clangers and imprisonment. This is one of the places taken thus: By day from Saturn to Mars, but by night from Mars to Saturn, and it is projected from the ascendant and wherever the last number falls, there will be the fearful place of downfall[3]. It will be fitting to consider this, lest by chance it be the sign of a malevolent planet or if the malevolent planets are in it or aspect it. Thus they make nativities fallible, dangerous or degraded[4]. The nature of each planet and the sign show the species of the downfall[5]; the benevolent planets, when they are with [the place] or aspect it, make the evil or depredation of downfalls less.

[1] It will shortly be clear that this "place" is an "Arabic Part." Its presence in this work, which surely contains Hellenistic Egyptian astrological lore, shows that the so-called Arabic Parts ought to be re-dubbed "Egyptian Parts." In Chapter XVI the same part is called "the Part of the Downfall." *Cf.* the surviving fragment of the Hermetic *Panaretus* in *Introductory Matters,* by Paulus Alexandrinus translated by Robert Schmidt, with Introduction and notes by Robert Hand, The Golden Hind Press, Berkeley Springs: 1993, p.46. This fragment contains attested Hermetic teaching on the "lots," or "parts." A "Lot of Necessity" is mentioned therein but it is not this "Necessary Place." Aside from the general subject of "Lots," this chapter and the following discussions of hours, days, and months have no connection with the *Panaretus.* [Additional by RH] Gundel has a note which pertains to the tide in Latin *"De Necessario Loco"* or "On the Necessary Place." The Latin appears to be a literal translation from the Greek of the title *"peri Aitiatikou Topou,"* which means "on the noxious place." This term occurs in Vettius Valens much of whose material is drawn from the same sources as the *Liber Hermetis.* *'Aitiatikos'* also means 'causal' which could be the source of this rather strange translation from Greek into Latin.

[2] ***occasio.*** This word must be taken in three senses: an evil event, the time or season in which such an event takes place and the cause of the event.

[3] *. . . ibi erit occasionalis locus timorum particeps.*

[4] ***depositivae.*** The assumption is that, since the nativity is fallible, etc so is the life.

[5] *species occasionis.*

I have seen that this place has a further use. If Saturn and Mars are found in the sextile aspect of the Sun or Moon the nativity, itself, ought to be feared for and is prone to downfall[1] and especially when they are in like signs and in [signs] hearing each other. Downfalls[2] happen at the time when any of them make rays to a configuration[3] of this sort, so that if the Sun should aspect Saturn, or Mars [should aspect] the Moon, or again Mars [should aspect] Saturn, and the Sun [should aspect] the Moon, and if neither the Sun nor both are in it[4], but one of them should aspect with a sextile, but the other by a trine or by a square or by opposition or, perhaps being averse[5], it makes tradition or assumption[6] in a configuration of this sort[7]; then the nativity is in great troubles, and the native will have doubts and detentions or be under custody or have causes of suspicion of such things, and he will be wracked with an evil conscience. And if some benevolent planet is present to any of them, or shall aspect from its own place, it will cause liberation from the fears or dangers or cause a change for the good, but he will not remain without disquietude.

But if the figure of the nativity is unfortunate without the relief[8] of the benevolent planets, he will be condemned [and] he will be in prison or in custody. But if the essence[9] of the nativity should be in any way great, when such a configuration[10] is discovered, he will doubt of his own dignity at that time and will suffer accusations or treacheries or complaints and he will respond to such openly before a

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[1] *occasionalis*

[2] *occasiones.*

[3] *ad huiusmodi figuram.* Here, "figure" means configuration.

[4] i.e., in the necessary place.

[5] *remotus.* [RH]

[6] tradition or assumption is from παραδοσις και παραληψισ. These terms also show up in Vettius Valens as relating to a theory of Chronocrators in which a planet transfers rulership to another by aspect or conjunction.

[7] *huiusmodi figura.*

[8] *sine remedio.*

[9] *substantia.* The word translated here may be the same one translated, occasionally in Latin as *esse,* or in Arabic as *Algebutar.*

[10] *figura*

tyrant or king, either himself or through another[1], so that he may be released from fear and that his agony may be completed[2]. In such wise this place is most potent.

When therefore all the times and years run together into one[3], that which is from the downfall shall be fulfilled, namely detention or disposition[4] according to what the division of the years is, it perfects fears or vexations. But if it will be the nativity of an infant, and it will have such a configuration, it is fitting to say that the fear is regarding the father or mother. If a slave, regarding the lord. However, if of an orphan, he falls ill or suffers torments[5]. Some are detained in chains[6] and in prisons or they make frequent visits in those places. And if somehow at that time a benevolent planet enters that place or aspects it, a liberation or alleviation of the evil happens. But if the benefics and the malefics, both [evils and alleviations]. It is otherwise, if the malevolent [planets] should aspect the Sun or Moon by square or opposition; they induce fears and detentions. If, however, the nativity is assisted by the testimony of the benevolent [planets], or by all of its essence, although the detention may not happen, some other detentions will trouble him at the same time from another cause, such as because of legal trouble, or because of a change in bail, or when condemned, to be bound, or, besides these circumstances, either, as happens often, on account of the law or necessity to defend [oneself][7]. Some indeed, when they are under another [person's] power, making their decision beyond their will, seem somehow to be detained and tormented in

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[1] Egads, an attorney (God help him!).

[2] lit. "that *the place of* his agony be accomplished."

[3] Your editor believes that this is a reference to a method common in Valens and others of adding up the planetary periods and ascensional times of the ruled signs to get a time span. In other words "when the sum of the relevant periods adds up to a particular total" the event occurs. [RH]

[4] *dispositio*. The word disposition is often used in astrological texts written in English to describe the relation a planet in a sign has to the sign's ruler. The Latin term *dispositio* has a legal connotation signifying something like an authority over something (or someone).

[5] *passiones*.

[6] *in vinctionibus*.

[7] *vel necessitatem assistere*.

accordance with [their] conscience. But others travelling or navigating are detained on islands or uninhabitable places, or halt in sacred places, or get into [legal] trouble or on account of the state[1], or in watery places. But again, some are also detained by chronic illnesses or sacred diseases[2] or divinely inspired manias with dark rigors[3] and the like. It is, indeed, fitting to prudently consider in a place of this sort, whether the detention occurs because of glory or necessity or on account of some other malefic cause.

For the sake of an example, let both the malevolent planets aspect the Sun and Moon by a sextile. If it should come to pass that the luminaries should be without the aid of the benevolent [planets], it would be said that a detention happens . . . [There is a lacuna in the text here, Gundel tells us, of one word and twelve lines in length]. . . Now the configuration of the nativity was good. This man, while he was a soldier, in the 35th year of his birth, was put in charge of the custody of prisoners, where he coveted a woman, on account of which he was hastily[4] accused, and without thinking he fled the danger. At the same time, apprehending a fugitive slave, he bound [him][5].

V. Concerning the First Dangerous Year.

The dangerous year will be found from the assumption or tradition[6] of the malevolent [planets] to the luminaries and to the horoscope and to each other and this happens for the entire year[7]. When the years shall have been distributed from the ascending sign, if the year of profection arrives at the sign of the conjunction or prevention or in those [signs]

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[1] *propter rem publicam.*

[2] i.e., Epilepsies

[3] *theolempsiis maniis sciasmis rigoribus.* It may be noteworthy that the Latin translator left these words in Greek.

[4] *turbabiliter.*

[5] The sense of this passage would no doubt be clearer had we the section which has been lost.

[6] See footnote 157 above.

[7] . . . *universalis quidem et iste fit.*

square or in opposition to it, that year will be dangerous or confused[1], and especially if, with these things being so[2], Saturn is thus found by transit[3] in one of the places of the nativity cadent from the angles and, with its underlying nature concurring[4], death or infirmities of the body follow, or effusion of blood, or false ills[5], or hidden illnesses, falls and unexpected dangers. Sometimes the danger happens at the same time as corporal things related to faculties and dignities favored[6] under the testimony or aspect of the benevolent [planets].

VI. Concerning the Dangerous Year[7].

Take [the distance] from Saturn according as it is found in the nativity to the lord of the conjunction or prevention and project this from the ascendant and wherever the end of the number falls, when Saturn arrives at that point by transit[8] or to its square or opposition, then death will come or grave danger of the body or of things. Similarly, that year is dangerous when it arrives at the Head or Tail of the Dragon or in their square with a malevolent [planet] aspecting the Sun. If anyone were to grow ill then, the illness will be dangerous or mortal[9]. But the

[1] *turbabilis*.

[2] *et maxime si his se habentibus*.

[3] Note! An example of the use of transits in Ancient/ Medieval Astrology.

[4] *substantia concurrente*. This may be a reference to its local determination or specific meaning due to the combined influence of its house position, rulership and degree of dignity.

[5] Misdiagnosed illnesses? Hypochondria?

[6] *adiutis*.

[7] This part corresponds to Bonatti's third part of the eighth house or *pars anni in quo timetur nato*. *Cf. The Lost Key to Prediction: The Arabic Part in Astrology*, Robert Zoller, N.Y.: 1980 Inner Traditions International: p 107. The language found here is so similar to that used by Bonatti it makes one wonder if he used this text as a source.

[8] *ingressus*.

[9] *mortifera*.

significations of the intentions' of the illness happen when the Moon shall transit the same place of the Head or Tail. So, since the aforesaid place, namely that of the Head or Tail, is violent, those who arrive at this [place], may not indeed renounce the fatal decrees by their own judgment[2]. I say this because it is possible, according to speculation of this sort, for those arriving [at this point] to break the evil[3].

For God, desiring that man [be] unharmed, gave him intellect, discretion and discipline through which he may know for himself the contingencies, so that he may go forth[4] more promptly towards the Good and more robustly against evil. There are, therefore, some things which ought to be observed, which are foreknown from the presence or testimony of the benevolent [planets].

Whence if a benevolent [planet] is conjunct with a malevolent [planet] signifying anything sinister or [if the benefic] should aspect him, it breaks his[5] malice. Similarly if, to some benevolent [planet] having the possibility of doing good, a malevolent [planet] be conjoined, it will prohibit the good. But if malevolent and benevolent significators are in a figure having no mutual aspect, the true judgment is made either to the good or to the contrary.

Therefore in this way, those who are erudite with respect to this speculation, desiring to prognosticate either good things or the contraries, will be assisted in this: namely, that they will not be worn down with empty hope and, grieving, endure a tormented vigil[6]; and because they do not long for vain impossibilities, or again, being prepared by the help of time, they will obtain the hoped for things. Unexpected good, just like unexpected evil sometimes bears sorrow and unexpected evil not previously prepared[7] by fortune makes the greatest sorrow. So that not deviating from these things let us go to other things. It will be fitting for us to consider the Head of the Dragon in a nativity,

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[1] intention meaning intensification as opposed to remission.

[2] put Latin.

[3] But not solely by one's own will, as it turns out.

[4] *exsistat* = go forth or exist, be.

[5] the malefic's

[6] A sleepless night due to mental anguish.

[7] *praexercitum*.

in what sign it is, whether, moveable, fixed or of double body, and in which planet's house, or triplicity or exaltation, [for] at that time the virtue of both the planet and of the sign will be debilitated. Indeed, we find very often that planets having the possibility to cause something, either according to the nativity, or according to the transit to that place, do not produce anything. But if they make some appearance in the Head or in the Tail, they are causers of evil things, especially if they are found retrograde or occidental.

II. Concerning the Knowledge of the Danger: In What Time or Year It Happens.

In revolutions it will be fitting to consider the Head of the Dragon of the Year, in what place of the nativity it [the Head of the Dragon] transits[1], namely if it is in a tropical, or fixed, or bicorporeal sign, and in what planet's house or exaltation, because in a similar way it obliterates to the same extent the power of a planet in [a sign] or transiting in that [sign], as [it does] the lord [of the sign]; even if [the planet] is found to be the lord of the year, it is not able to cause anything until [the Head of the Dragon] has separated from the place. Know this always, that the conjunctions and preventions and their squares and oppositions[2] signify the death bearing years. When the year [motion by profection?] having been freed from the ascendant arrives in these malevolent places with the malevolent [planets or lunar nodes] retrograding in them, the benevolent [planets] being averted[3] from their aspect[4], in these especially, the cycle[5] of life of the native is completed.

III. Concerning the Month in Which the Native Will Die.

[1] i.e., look to the Solar Return; find the Head of the Dragon. See where it falls in the Natal.

[2] *tetragona et diametra.*

[3] *remotis.* [RH]

[4] that is, from the aspect to these malefic places (so that they cannot help).

[5] *annus vitae.*

Take [the distance] from the Moon of the nativity to the Sun in the Revolution[1] and project it from the ascendant[2]. If the number arrives at the previous conjunction or prevention with the malevolent [planets] present in that place, and the benevolent [planets] averse[3], you may understand that the month is death-bearing.

IX. On the Day of Death.

Take [the distance] from the degree of the conjunction of the month to the degree of the revolution of the Moon[4] and project it from the ascendant of the nativity giving 30 degrees to each sign. Wherever the number ends, in that sign and degree will be the dangerous and death bearing day. Then it is fitting that you consider, lest perhaps, either the day arrives[5] at the squares or opposition[6] of the place of the antecedent conjunction or prevention, or to the Head or Tail of the Dragon, or their squares, or to a place in the nativity where any malevolent planet is or in the square or opposition of any malevolent [planet]. Then indeed, you may know the unfortunate, dangerous, death-bearing day, especially if the malefic planets transit[7] the place by the revolution. Should the day arrive to that place with the benevolent [planets] averse[8] to these places, the day will be more mortal and especially if the lord of the day shall be aspected[9] by malevolent [planets]. Confronted with their fate, many men have given themselves to a precipice or evilly committed suicide.

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[1] Which will be the same in a Solar Return, unless it is a Lunar Return figure which is meant.

[2] which one we are not told.

[3] *remotis.* [RH]

[4] i.e., the return of the Moon to its natal position?

[5] By profection, probably. Otherwise it would seem to be by transit. If by transit, perhaps by transit of the Sun to this degree. The transit of the malefics, or the transit of the Nodes would not necessarily occur in the allotted time.

[6] *eorum quadratis sive oppositis.*

[7] *ingrediuntur.*

[8] *remotis.* [RH]

[9] *inspicietur.*

X. On Finding the Revolution of the Hour.

We must necessarily make a revolution. It produces much in the power of the temporal mutations of years. Sometimes it confirms the virtues of events. Sometimes a revolution prohibits the previously made signification of its own events. Therefore on the day of birth, for a subsequent year, diligently equating the planets, we thus discover the horoscope of the year[1]. With the Sun existing in the sign of the nativity we consider the Moon. See what sign it was in at that time and in what hour it comes to the degree of the revolution, which it had in the nativity; we call that the hour. If the nativity is nocturnal and the revolution happens in the day, then we make a combination [or comparison] of the diurnal lords and the lord of the term and of the ascendant to the planets of the birth.

XI. On the Revolution of the Month.

Concerning the month of the revolution, it has been seen thus for the king: Take [the distance] from the Sun of the revolution to the Moon of the nativity and project [it] from the ascendant,, and in whatever sign it arrives at, consider the lord of the sign, if it is in the angles or in the eleventh or in the fifth or in the ninth, [and according to] the planets, which were in that [sign] or aspecting it you will attribute good or evil things. But you will take the days from the Moon in the revolution to the Sun in the nativity and you will project it from the ascendant. But some, adding[2], call [the distance from] the lord of the other degrees of the conjunction or prevention to that [the degree of the conjunction or prevention] the month. And indeed, some say that this month is operative. Whatever kind of aspect the Sun and Moon are found to have in the nativity, such obtaining[3] in the revolution will signify the month. For example, the Sun in 5 degrees of Leo, the Moon in 26 degrees of Virgo. From the Sun to the Moon is 81 degrees. The Moon, being

[1] This is the Solar Return.

[2] *addiscentes*.

[3] *possidens*.

distant by these [degrees] from the Sun in every month and making the same configuration as she had in the nativity, shows the month[1].

Another Method:

It has been seen by me from experience that the months of the revolution are without fail those, in which the divisions of the years are made by the signs. In these, the Sun applying either into their squares or oppositions, announces the event, which is signified in the year, by months or days. Likewise, Mars, Venus, Mercury or the Moon transiting[2] into the aforesaid places show [the same things]. But we judge that place to be more operative for the event in which the aforementioned stars, namely Mars, Venus, Mercury or the Moon, transiting, make an appearance. Then, indeed, the operation causes the reformation of things. But if someone will have such a configuration, [and] such a sign will rise[3], no mutation or renovation happens nor can the completion of an event be expected. The Sun, indeed, transiting the places[4], is more active in stirring up the powers of the lords of the years[5].

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[1] The idea seems to be that the manifestations of each month will be shown whenever the Moon holds the same relation to the Sun (whatever it was) as it held in the nativity. This method seems to be used in lieu of monthly profections.

[2] *ingredientes*.

[3] *tale exierit signum*. Namely such a sign as was mentioned above—one that rules the year. Such a sign merely indicates a year, it does not cause mutations, etc.

[4] or, houses.

[5] The idea seems to be that the transits bring about events and are useful for timing such events as they produce. The mere presence in the natal of a configuration such as that described does not produce an event, a renovation of things or the completion of an event.

XII. On the Useful and Non-useful Days.

You will find the active and inactive or idle day thus: Always multiply the completed years of the nativity by five and a quarter and add to the last year the days which shall have been from the beginning of the birthday[1] all the way to the day which you desire, and subtract by twelves. Whatever remains less than twelve project[2] from the ascendant giving to each sign one day and wherever the number will be, that sign has the day. Then we consider from the sign, whether it be in a strong place or not. It is proper to attend to the Moon and its aspects and how they are configurated with the sign. If indeed regarding the question of the day, the Moon or the sign of the nutation[3] show the testimony, the day will be good, outstanding or useful in stronger places, but in the rest, mediocre. But if the day and the nutation are in the same sign, the Moon, indeed, is better. If, however, the Moon aversely[4] aspects the day, in strong places or in signs, it will be mediocre and not extremely useful. In the rest, however, miserable, damned and dangerous. It is fitting to consider the lord of the day, how it is configurated and by what it is aspected and whether it is in its own sign or in an angle or succedent, or whether it is averse[5], the planets by transit, how they hold themselves to the day and to the lord of the day. Therefore, according to the nature of each sign and star and day, it will be clearly indicated. But if, in a sign, in which someone has a day[6], the transit of a planet or aspect is on that day, the day becomes the significator of good or evil according to the planets which are in it or aspect it. Likewise regarding those events which the year signifies; regarding those things, it will operate, when the day arrives in places of tradition or assumption and in their squares and oppositions.

[1] *ab initio nativitis.*

[2] *eiecas ab ascendente.*

[3] He will discuss the nutations in the next section.

[4] *remote.* [RH]

[5] *vel sit remotus.*

[6] that is, the sign of someone's diurnal profection. [RH]

For example[1], the fourth year of Hadrian, [for someone born] on the 13th degree[2] of February in the first nocturnal hour before the day, it is sought[3] on the 12th of October in the 36th year of his nativity. With the years, namely, this same 36, multiplied by 5¼ they make 189. But the days which are from the day of birth as far as the 18th are 243 days[4]. There are 432 days in the sum; from which 360 always having been subtracted[5], 72 remain, which are always projected from the ascendant[6]. Moreover the ascendant was Virgo. Clearly, the divided

[1] In this example the Latin was rather corrupt. We have used the emendations suggested in the notes by Gundel, especially is it goes with the Greek in a parallel passage from Vettius Valens. which we give below:

> Let it be, for example, the 4th year of Hadrian, 13th of Mecheir, the first nocturnal hour. It is necessary to seek the 20th year of Antoninus, the 10th of Phaophi. [When the 36 years are multiplied into 5¼, 189 result, and the days from the birth] are 243. Together 432 result. I subtract 360 days. 72 are left over. I depart with these from the *horoskopos*, Virgo. It left off in Leo. The day is in the decline *[apoklima]*. The lord of the birth, the Sun, was opposed to the day (for the Sun was in Aquarius at the birth). And Arcs by ingress and the Moon in Capricorn are in aversion. The day is raised off the ground. And it was in regard to the place concerning slaves. The anger was against a servile person. And the same natural method, if the Sun should come to be in them, predicts the event arising in the month. Book V chapter 7.

Neugebauer cites this passage from Vettius Valens and gives a recomputed natal chart for the date in question. These agree quite closely with those given in Valens: Mo 3°Sc, Me 18°Aq, Ve 25°Cp, Su 18°Aq, Ma 22°Vi, Ju 23°Li, Sa 0°Cn, Asc. 5°Vi Approx. (All we know is that it is the first hour of the night.)

[2] Clearly the day of February, not the "degree." [RH]

[3] Taking *petitur* for *petitus* as according to Gundel's notes. [RH]

[4] Tyis reference to the 18th can only mean that the calculation is being done backwards from the next birthday. 12 [Feb.] + 31 [Jan.] + 31 [Dec.] + 30 [Nov.] + 18 [days before the end of October] = 122. 365 - 122 = 243.

[5] *demptis*.

[6] The entire preceding has simply been a method for computing how old one is on a given day in *days*, in order to compute the sign of ones diurnal profection. We would perform the procedure as follows:

Compute the age in days, using a day number table. Subtract out 360 from

number ended the sign of Leo (cadent from the angles to be sure) having given one day through the sign. The lord of the day was the Sun, which in the nativity[1] was an enemy of the day. Mars and the Moon, who were found by transit[2], were averse[3] to the aspect of the day, because the day was **elevated**[4]. It was however in the place of slaves[5] and therefore an indignation against a servile person had been committed. It is fitting, however, to consider the sign, in which the day is and its lord, in what manner they hold themselves, and which planets aspect the place and its lord and what kind of appearance they make, whether the planet may be a morning star[6] or an evening star[7], and whether it may be oriental, occidental or acronycal (i.e., appearing in the end of the night) and if it is in the first or second station and if it is increasing in number[8] and if it is in the first house or in triplicity or

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the result until the number is below 360. The subtract 12 from the result until it is below 12. The result added to the ascending sign is the sign of the diurnal profection. [RH]

[1] natal Sun in Aquarius. [RH]

[2] *per ingressum.*

[3] ***remoti.*** [RH]

[4] *suspensus.* [Additional by RH] The Greek passage makes it clear that this refers to the sign of the daily profection being above the horizon at the time in question.

[5] His natal Sun was in Aquarius in the sixth house, which is the house of slaves in ancient astrology. [RH]

[6] *eous.*

[7] *hesperus.*

[8] *Cf. The Book of Instruction in the Elements of the Art of Art of Astrology,* trans. R. Ramsay Wright, London: Luzac & Co, 1934. p. 111. He cites six usages: 1. Increase in rate of movement, when a planet moves faster than its mean rate; 2. increase in number. The equations of the planets are set down in tables opposite numbers in two vertical rows, one of which continues to increase up to six signs and the other decreases from the twelfth sign. When you wish to introduce an argument number of a planet into these two rows with the object of ascertaining the equation, if it falls in the first row it is called, "increasing," and if it falls in the second, it is called, "decreasing." 3. Increase in equation. When the equation itself is increased. 4. Increase by calculation. This occurs when the equation of the anomaly has to be added to the true

exaltation. And so, the appearance of the planet, [and] the changing of the Moon will signify the event for you.

longitude of the center to obtain the true position of the planet in the ecliptic. 5. There is also increase and decrease of luminosity or magnitude due to nearness or distance from the earth. 6. There is also increase or decrease in reference to the horizon. The quadrant from the ascendant to the M.C. and the one opposite it are deemed increasing; the other two decreasing.

XIII. On the Nutations of the Moon[1].

It ought to be begun in the first place from Cancer. The Moon conjunct the Sun in Cancer and appearing[2] in Leo will nod to Taurus. (The

[1] Gundel sees this chapter as a survival of a very ancient stellar religious doctrine of the Moon as Allotter of Fate. He asserts that the author of this section himself no longer understood the idea behind it. He feels that the rulership of the month is determined by the New Moon and the previous New Moon. Thus, the "nodding" and "looking" is the action of the Moon dispensing rulership from different points along the ecliptic. The points at which it does this, primarily, are the New Moon itself and the Moon's first visibility. Secondarily, however, the Moon continues to "nod" to a sign on the other side of the ecliptic as it passes from sign to sign after becoming visible in whatever sign. The entries below set out what signs the Moon "regards" from what signs as it runs around the ecliptic. This technique is not a feature of either Modern or Medieval astrology. It survives in Valens as well, though in an even more cryptic and misleading fashion than here. We see the author of the *Liber Hermetis* employing it in the previous chapter.

While the technique mentioned by Gundel is not used anymore, the arrangement of signs (see attached diagram) is identical with the 'The Degrees of Equal Power" mentioned by Al-Biruni's *Tafhim* and Guido Bonatti's *Liber Astronomiae. Cf. Liber Astronomicus [Guidonis Bonatti Forliviensis Mathematici de Astronomia Tractatus X universum quod iudiciariam rationem nativitatum, aeris tempestatum attinet, comprehendentes],* 1550 Basel edition, *Tractatus Secundus Pars Secunda,* Chapter XXVIII. Also *Cf.* sec. 377 of R. Ramsay Wright's trans. of Al-Biruni's *The Book of Instruction in the Elements of the Art of Astrology.* The same relationships are discussed. They are degrees on the zodiac equidistant from the solstices (our Antiscia) and those equidistant from the equinoxes (for which we have no name (actually some modern authors call them contra-antiscia RH]). The author calls them "signs of equal ascension" in the chapter below on Climacteric Years. In chap. XVI *Liber Hermetis,* these relationships are also mentioned.

[2] *apparens.* We are running into language here possibly reflecting and attempting to duplicate an original Greek word for "phase", "appearance" or "aspect", like *phainetai. The* idea seems to be that a conjunction of the luminaries in a given sign will result in the first appearance of the Moon in the next sign. This seems to assume that the first visibility of the Moon is about a day and a half to two days after the exact conjunction so that the Moon must be about 20-26 degrees away from the Sun at that time. This would frequently put it in the next sign. In fact, the Lunar Crescent immediately following the

appearance] having been made in Virgo, it will nod to Aries, in Libra in Pisces, in Scorpio in Aquarius, in Sagittarius in Capricorn. For this reason the first quarter, which is before the prevention, makes a looking[1] toward the east. Afterwards, in the second quarter, the looking is taken towards the west, afterwards it jumps backwards. In Capricorn it looks to Sagittarius, in Aquarius to Scorpio, in Pisces to Libra, in Aries to Virgo, in Taurus to Leo, in Gemini to Cancer.

On the Conjunction made in Leo — If a conjunction is made in Leo and the Moon becomes visible in Virgo, it nods to Gemini, in Libra to Taurus, in Scorpio to Aries, in Sagittarius to Pisces, in Capricorn to Aquarius. In the second quarter jumping backwards it makes a nod to Aquarius to Capricorn, in Pisces to Sagittarius, in Aries to Scorpio, in Taurus to Libra, in Gemini to Virgo, in Cancer to Leo.

On the Conjunction made in Virgo — If a conjunction is made in Virgo and the Moon appeared in Libra, it will nod to Cancer, in Scorpio to Gemini, in Sagittarius to Taurus, in Capricorn to Aries, in Aquarius to Pisces. In the second quarter in Pisces to Aquarius, in Aries to Capricorn, in Taurus to Sagittarius, in Gemini to Sorpio, in Cancer to Libra, in Leo to Virgo.

On the Conjunction made in Libra — If a conjunction is made in Libra and the Moon appeared in Scorpio, it will nod to Leo, in Sagittarius to Cancer, in Capricorn to Gemini, in Aquarius to Taurus, in Pisces to Aries. In the second quarter, jumping backwards, in Aries to Pisces, in Taurus to Aquarius, in Gemini to Capricorn, in Cancer to Sagittarius, in Leo to Scorpio, in Virgo to Libra.

On the Conjunction made in Scorpio — If a conjunction is made in Scorpio and the Moon appeared in Sagittarius, it will nod to Virgo, in Capricorn to Leo, in Aquarius to Cancer, in Pisces to Gemini, in Aries to Taurus. In the second quarter jumping backwards in Taurus to Aries,

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New Moon can appear rather sooner than this and the arc of vision can be about 10 degrees.

[1] *aspiciens*. Literally, "looking." The idea seems to be that the Moon "looks at the east" when at the first quarter and at the west when at the second (or last) quarter.

in Gemini to Pisces, in Cancer to Aquarius, in Leo to Capricorn, in Virgo to Sagittarius, in Libra to Scorpio.

On the Conjunction made in Sagittarius — With a conjunction made in Sagittarius, when the Moon appears in Capricorn, it will nod to Libra, in Aquarius to Virgo, in Pisces to Leo, in Aries to Cancer, in to Taurus Gemini. In the second quarter, jumping backwards in Gemini to Taurus, in Cancer to Aries, in Leo to Pisces, in Virgo to Aquarius, in Libra to Capricorn, in Scorpio to Sagittarius.

On the Conjunction made in Capricorn — With a conjunction made in Capricorn while the Moon appears in Aquarius, it will nod to Scorpio, in Pisces to Libra, in Aries to Virgo, in Taurus to Leo, in Gemini to Cancer. In the second quarter jumping backwards in Cancer to Gemini, in Leo to Taurus, in Virgo to Aries, in Libra to Pisces, in Scorpio to Aquarius, in Sagittarius to Capricorn.

On the Conjunction made in Aquarius — The conjunction happening in Aquarius, when the Moon will appear in Pisces it will nod to Sagittarius, in Aries to Scorpio, in Taurus to Libra, in Gemini to Virgo, in Cancer to Libra. In the second quarter jumping backwards in Leo to Cancer, in Virgo to Gemini, in Libra to Taurus, in Scorpio to Aries, in Sagittarius to Pisces, in Capricorn to Aquarius.

On the Conjunction made in Pisces — The conjunction happening in Pisces, when the Moon will appear in Aries it will nod to Capricorn, in Taurus to Sagittarius, in Gemini to Scorpio, in Cancer to Libra, in Leo to Virgo. In the second quarter jumping backwards, in Virgo to Leo in Libra to Cancer, in Scorpio to Gemini, in Sagittarius to Taurus, in Capricorn to Aries, in Aquarius to Pisces.

On the Conjunction made in Aries — The conjunction occurring in Aries, when the Moon appears in Taurus, it will nod to Aquarius, in Gemini to Capricorn, in Cancer to Sagittarius, in Leo to Scorpio, in Virgo to Libra. In the second quarter, jumping backwards, in Libra to Virgo, in Scorpio to Leo, in Sagittarius to Cancer, in Capricorn to Gemini, in Aquarius to Taurus, in Pisces to Aries.

On the Conjunction made in Taurus — The conjunction made in

Taurus, when the Moon appears in Gemini, it will nod to Pisces, in Cancer to Aquarius, in Leo to Capricorn, in Virgo to Sagittarius, in Libra to Scorpio. In the second quarter jumping backwards, in Scorpio to Libra, in Sagittarius to Virgo, in Capricorn to Leo, in Aquarius to Cancer, in Pisces to Gemini, in Aries to Taurus.

On the Conjunction made in Gemini — The conjunction made in Gemini, when the Moon appears in Cancer, it will nod to Aries, in Leo to Pisces, in Virgo to Aquarius, in Libra to Capricorn, in Scorpio to Sagittarius. In the second quarter, jumping backwards, in Sagittarius to Scorpio, in Capricorn to Libra, in Aquarius to Virgo, in Pisces Leo, in Aries to Cancer, in Taurus to Gemini.

XΓ . On the 12 Places'.

The first place is called in Greek *horoscopus,* the second *epanafora,* the third *proanafora,* the fourth the center of under the earth[2], the fifth *epanafora* of the center under the earth, the sixth *apoclima* of the west center, the seventh the center of the west, the eighth *epicatafora* of the west, the ninth *proanafora* or *apoclima* of the Mid Heaven, the tenth the center of the Mid Heaven, the eleventh, the twelfth *proanafora* of the *horoscopus.*

XV. On the Climacteric Years[3].

We make a beginning from the horoscope connecting to each year the places pertaining to it.

' These are the twelve houses. Gundel sees the Greek terminology used as part of the specifically Hermetic details of this work.

[2] hypogaeum.

[3] This is the same thing as profection except that instead of counting the ascendant as the birthday and the second house cusp as the birthday when you arc one year old (which would result in the birthday when you become 12 years old returning to the ascendant), the author calls the first house the first year the first house. This necessarily results in the 12th year being the 12th house, and so on.

The first year is the horoscope's. The native will grow ill and he will be in fears.

The second year belongs to the *epanafora* of the horoscope; there will be dangers from catarrhs or cramps.

The third year belongs to the *apoclima* of the fourth place, full of dangers, fallible. It is the sinister sextile of the horoscope.

The fourth year belongs to the subterranean angle, which is the sinister trimeter[1] of the horoscope.

The fifth year belongs to the *epanafora* of the subterranean angle, which is the sinister trine of the horoscope, the place of the Good Fortune, the first of Venus[2], he will grow ill.

The sixth year is belongs to the *apoclima* of the west, which is the Evil Fortune and is an unconnected place, averse[3] to the horoscope, the second of Saturn. To this is connected the sextile number[4].

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[1] *Trimetrum*. In prosody a trimetrus has three measures. So, in the astrological diagram of the 12 houses, there are three houses between the eastern horizon and the lower meridian. The author uses this term "*trimeter*" as if it were a familiar term for an astrological aspect.

[2] For the most part, the numbers mentioned following this formula in the rest of this chapter are the number of the year, or its factors, or add up to the year in question by a kind of Pythagorean numerology. In the Latin they are expressed as fractions: e.g. "four ninths" etc. But since the modern mind finds it easier to deal with them as whole numbers, I have rendered them thus. Those associated with the planets are part of a numerological correspondence in which Saturn = 3, Mercury = 8, Sun = 18, Venus = 5, Mars = 7, Jupiter = 9, Moon = 13. These numbers are called "circles" or "cycles" in the text, but it is not clear to me that they are astronomical cycles. The text is corrupt, however, errors have entered in to it. Some of these will be indicated in the following footnotes. Generally, but not always, the author has avoided attributing factors to the prime numbered years. His reference to "Square numbers" reminds one of Euclid's *Elements*, Book VII, def. 16. *Cf.* Heath's edition vol. II, p. 289. *Cf.* also, Nichomachus of Gerasa's *Introduction to Arithmetic*, trans. Martin Luther D'ooge, New York: Macmillan, 1926, pp. 242-243.

In addition to this, this author associates the trine with Venus. He seems to cite the square consistently in connection with difficulties or "dark" houses, 4, 8, and 12, but he includes, as well, the M.C.

[3] *remotus*. [RH]

[4] i.e., 6.

The seventh year belongs to the center of the west. To this is connected the sevenfold number and the first of Mars; dangerous because of fevers, blood and wounds.

The eighth year belongs to the *epictaphora* of the west, which is the dexter [place], disconnected from the horoscope. The first discomposed' of Mercury. To this is connected the tetragon[2].

The ninth year belongs to of the *apoclima* of the Midheaven, the dexter sextile[3] of the horoscope. The first of Jupiter and the third of Saturn. To this is connected the ninth number and the sextile; dangerous, he will grow ill with hardness and from troubles of the interior [organs] and pains of the belly.

The tenth year belongs to the Midheaven, the dexter square of the horoscope and the second of Venus; he will grow ill from beatings[4].

The eleventh year belongs to the *epanafora* of the Midheaven, the dexter sextile of the horoscope and *calodaemonia,* i.e., happiness.

The twelfth year is belongs to the *apoclima* of the horoscope, it is the *cacodaemonia,* that is, unhappiness, disconnected from the horoscope, the fourth of Saturn, unfortunate. To this is connected the sextile and the square, paradoxical, it inflicts misfortune from dank things.

The thirteenth [year] is the year returned to the horoscope and [is] the first of the Moon causing fevers; moreover it makes dangerous ruins and pain of the interior [organs] and the thorax.

The fourteenth [year] belongs to the *epanafora* of the horoscope and the second of Mars. To this is connected the twice seven number[5], dangerous, troublesome with fevers, wounds, disasters, ulcers, impelling either wounds by swords or the vomiting of blood and cauterizations, or leading to [a fall] from a height, or danger from four-footed beasts.

The fifteenth [year] is belongs to the *apoclima* of the center of the earth, the fifth of Saturn and the third of Venus. To this is connected

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' Or simple, not well arranged. [Additional by RH] This appears to be a direct translation of the Greek, *'asunthetos'*, 'uncompounded.' Gundel compares the Latin here to the Greek in Valens, *"Hermou protos asunthetos."*

[2] Perhaps the octahedron is meant, or twice the tetragon.

[3] Should say the dexter trine of the horoscope.

[4] *plectorica.*

[5] *binus septenus.*

the sextile and the trine[1], [it is] slack[2] and troubled, but it is without danger for the most part.

The sixteenth [year] belongs to the [angle] of the earth, Mercury's second, dangerous. To this is connected the composite[3] and the square[4] [number] of one seven and one nine[5]. It induces sufferings from choler and the arteries and from being difficult to restore to health[6].

The seventeenth [year] belongs to the *epanafora* of the angle of the earth.

The eighteenth [year] belongs to the *apoclima* of the west, the second of Jupiter and the sixth of Saturn and the first of the Sun. To this is connected the sextile and ninth[7], extremely difficult.

The nineteenth [year] belongs to the west.

The twentieth [year] belongs to the fourth of Venus[8], the *epanafora* of the west. To this is connected the square and the trine, without danger for the most part, it causes infirmities from beatings and labors.

The twenty-first [year] belongs to the *apoclima* of the Midheaven. To this is connected the sextile and the seven[9], the third of Mars and the seventh of Saturn, it is difficult and dangerous.

The twenty-second [year] belongs to the Midheaven. To this is connected the dexter sextile.

The twenty-third belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of two sevens and one nine.

The twenty-fourth [year] belongs to the *apoclima* of the horoscope, the eighth of Saturn and the third of Mercury. To this is connected the

[1] ***sextilis*** *et trinus*. *Trinus* also means three times three. Therefore we have 9 + 6=15. Also, the *apoclima* of the fourth house is the third house which is sextile to the ascendant.

[2] *remissus*.

[3] *compositus*.

[4] *quadratus*.

[5] i.e., 4 squared = 16 and 7 + 9= 16.

[6] *dysanalempsias*.

[7] Both are factors of 18.

[8] 4 x 5 (Venus) = 20.

[9] 7 is a factor of 21. Why the sextile is mentioned is unclear.

sextile and the square[1], ill-humor[2] through melancholy or through humidities[3].

The twenty-fifth [year] belongs to the horoscope, the fifth of Venus. To this is connected the trine and [the number] composed of two nines and one seven.

The twenty-sixth [year] belongs to the *epanafora* of the horoscope. The second of the Moon, dangerous.

The twenty-seventh [year] belongs to the *apoclima* of the angle of the earth, the ninth of Saturn and the third of Jupiter, the god, the mean. To this is connected the sextile and the ninth[4].

The twenty-eighth [year] belongs to the angle of the earth, the fourth of Mars, dangerous. To this is connected the square and the seventh[5], unreliable.

The twenty-ninth [year] belongs to the *epanafora* of the angle of the earth.

The thirtieth [year] belongs to the *apoclima* of the west, the tenth of Saturn and the sixth of Venus. To this is connected the sextile and the trine and the [number] composed of three sevens and one seven[6]. Without danger for the most part, it impels by cold things.

The thirty-first [year] belongs to the west.

The thirty-second [year] belongs to the *epanafora* of the west, the fourth of Mercury. To this is connected the square and the [number] composed of two sevens[7]; able to be wearied.

The thirty-third [year] belongs to the *apoclima* of the Midheaven, the eleventh of Saturn. To this is connected the sextile and the left, dangerous.

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[1] We would expect the sextile and the octavus too. Perhaps the author understand eight as a form of four as above with the eighth year.

[2] *dyscolus* From *dyskolia*?

[3] *per humiditates*, possibly, "through damp conditions?"

[4] Three sixes plus nine is 27. The author does not mention the need for three sixes.

[5] Does this mean that the author recognizes heptiles?

[6] "The sextile and the trine," i.e., 5 X 6 = 30 and 3 X 10 = 30. "The composite of three sevens and one seven" = 3 X 7 = 21 +7 = 30.

[7] 'The composite of two sevens" = 28 (?) + 4 = 32.

[The thirty-fourth [year] is omitted.]

The thirty-fifth [year] belongs to the Midheaven, the fifth of Mars and the seventh of Venus. To this is connected the square and the seventh[1]; inducing sicknesses.

The thirty-sixth [year] belongs to the *apoclima* of the horoscope, the twelfth of Saturn and the fourth of Jupiter. To this is connected the sextile, square[2], the fourth nine[3] and the second [square number][4]; it is dangerous and difficult.

The thirty-seventh [year] belongs to the third revolution of the horoscope. To this is connected the [number] composed of four sevens and one nine.

The thirty-eighth [year] belongs to the *epanafora* of the ascendant.

The thirty-ninth [year] belongs to the *apoclima* of the angle of the earth, the third of the Moon and the thirteenth of Saturn. To this is connected the sextile and the [number] composed of three sevens and two nines, able to err and dangerous.

The fortieth [year] belongs to the angle of the earth, the eighth of Venus and the fifth of Mercury. To this is connected the square and the sextile, not evil but good.

The forty-first [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of three nines and two sevens.

The forty-second [year] belongs to the *apoclima* of the west, the sixth of Mars and the fourteenth of Saturn. To this is connected the sextile and the sixth seven; the place is sensible, difficult and dangerous.

The forty-third [year] belongs to the west. To this is connected the [number] composed of four nines and one seven.

The forty-fourth [year] belongs to the *epanafora* of the west. To this is connected the square and the dexter hexagon and the [number]

[1] Four is not a factor of 35. 7 is, of course. Here again, we wonder if the "seventh" is to be understood as an aspect.

[2] *sextilis et quadratus* should read *sextilis* ***quadratus***, i.e., "squared sextile," = 6 x 6, or 36.

[3] 4 x 9 = 36.

[4] This is the second square number recognized as such by the author who, for some reason sees only even numbers as capable of being squares. He is consistent, however in linking the square to the twelfth house.

composed of five sevens and one nine.

The forty-fifth [year] belongs to the *apoclima* of the Midheaven the fifth of Jupiter, the fifteenth of Saturn, the ninth of Venus. To this is connected the sextile, the trine, and the fifth nine. This is called the dangerous Stilbon[1]. It is fitting that one attend, lest by chance, some injury happen to the feet in the same year that Mercury is the significator in the nativity. Indeed it induces the disease of the uncultivated fields[2] and of harmonic illnesses[3] and secular impediments and abominations[4].

The forty-sixth [year] belongs to the Midheaven. To this is connected the [number] composed of four sevens and two nines.

The forty-seventh [year] belongs to the *epanafora* of the Midheaven.

The forty-eighth [year] belongs to the *apoclima* of the horoscope, the sixteenth of Saturn and the sixth of Mercury. To this is connected the sextile and the square[5] and the [number] composed of three sevens and three nines; it is difficult, dangerous and extremely troublesome.

The forty-ninth [year] belongs to the horoscope, the seventh of Mars. To this is connected the seven, a dangerous [place] and it induces sudden[6] death, a filling up of the stomach, cauteries, or a fall[7] from a height or danger from four-footed beasts or from a sword or violent cuttings or public fears.

The fiftieth [year] belongs to the *epanafora* of the horoscope. To this is connected the trine and the [number] composed of four nines and two sevens. It is, however, mixed in both[8].

The fifty-first [year] belongs to the *apoclima* of the angle of the

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[1] A name of the planet Mercury usually seen in Alchemical texts.

[2] *artricarum* Du Cange has: *artriga, artrica: pro artiga- modus agri, ager incultus ad culturam redactus.*

[3] Those illnesses deriving from "dis-temper", i.e., improper balance of the humors?

[4] religious crimes.

[5] Perhaps the sextile and the double square, i.e., 6 and 8.

[6] *prosubitaneas.*

[7] *procasum.*

[8] i.e., produced by addition of 14 and 36.

earth, the seventeenth of Saturn. To this is connected the [number] composed of six sevens and one nine, inducing sicknesses and harms or misfortunes.

The fifty-second [year] belongs to the angle of the earth, the fourth cycle of the Moon. To this is connected the square and the [number] composed of five nines and one seven.

The fifty-third [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of five sevens and two nines.

The fifty-fourth [year] belongs to the *apoclima* of the west. To this is connected six nines and the sextile, the eighteenth of Saturn and the third of the Sun and the sixth of Jupiter, difficult and dangerous.

The fifty-fifth [year] belongs to the west, the eleventh of Venus. To this is connected the dexter sextile and the trine and the [number] composed of three nines and four sevens, *holocacus* and thoroughly evil.

The fifty-sixth [year] belongs to the *epanafora* of the west, the eighth of Mars and the seventh of Mercury. To this is connected the square and the eighth seven, hard and sad.

The fifty-seventh [year] belongs to the *apoclima* of the Midheaven, the nineteenth of Saturn. To this is connected the hexagon and the [number] composed of four nines and three sevens, difficult.

The fifty-eighth [year] belongs to the Midheaven. To this is connected the [number] composed of seven sevens and one nine.

The fifty-ninth [year] belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of five nines and two sevens.

The sixtieth [year] belongs to the *apoclima* of the horoscope, the twentieth of Saturn. To this is connected the sextile and the trine and the square and the [number] composed of six sevens and two nines, dangerous.

The sixty-first [year] is the fifth return of the horoscope. To this is connected the [number] composed of six nines and one seven.

The sixty-second [year] belongs to the *epanafora* of the horoscope. To this is connected the [number] composed of three nines and five sevens.

The sixty-third [year] belongs to the *apoclima* of the angle of the earth, the twenty-first of Saturn and the seventh of Jupiter and the ninth cycle of Mars. To this is connected the sextile and the mixed, which is

composed of both the nine and the seven[1], which is called the *androclastes,* i.e., "man breaking". It is difficult, it is called Hercules.

The sixty-fourth [year] belongs to the angle of the earth, the eighth cycle of Mercury. To this is connected the [number] composed of four nines and four sevens, not extremely evil.

The sixty-fifth [year] belongs to the *epanafora* of the angle of the earth, the fifth cycle of the Moon and the thirteenth of Venus. To this is connected the [number] composed of eight sevens and one nine, promiscuous[2].

The sixty-sixth [year] belongs to the *apoclima* of the west, the twenty-second of Saturn. To this is connected the [number] composed of five nines and three sevens.

The sixty-seventh [year] belongs to the west. To this is connected the [number] composed of six nines and two sevens[3].

The sixty-eighth is missing[4].

The sixty-ninth [year] belongs to the *apoclima* of the Midheaven. To this is connected the [number] composed of three nines and six sevens. The twenty-third of Saturn, difficult.

The seventieth [year] belongs to the Midheaven, the tenth cycle of Mars and the fourteenth of Venus. To this is connected the seventh ten, ill-humor[5] and difficult.

The seventy-first [year] belongs to the *epanafora* of the Midheaven, [the twenty-fourth of Saturn and the eighth of Jupiter and the ninth of Mercury][6]. To this is connected the [number] composed of four nines and five sevens.

The seventy-second [year] belongs to the *apoclima* of the horoscope, the twenty-fourth of Saturn and the eighth of Jupiter and the ninth of Mercury. To this is connected the eighth nine, perverse and death-bearing. The seventy-first and the seventy-second communicate

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[1] Note by Gundel, "The seven and the nine measuring each other."

[2] !!! However, the word also means 'indiscriminate.' [RH]

[3] This belongs with the sixty-eighth year. 6 x 9 = 54 + (2 x 7)=68.

[4] Thus the Latin text. Whether this is Gundel's gloss or the Latin translator I cannot tell.

[5] *dyscolus*.

[6] The words in square brackets have clearly been duplicated from the following year. This may be a scribal error.

with each other in turn.

The seventy-third [year] is the [sixth] return of the horoscope. To this is connected the [number] composed of five nines and four sevens, not especially evil.

The seventy-fourth [year] belongs to the *epanafora* of the horoscope. To this is connected the [number] composed of eight sevens and two nines, not especially evil.

The seventy-fifth [year] belongs to the *apoclima* of the angle of the earth, the twenty-fifth of Saturn and the fifteenth of Venus. To this is connected the [number] composed of six nines and three sevens, common.

The seventy-sixth [year] belongs to the fourth house. To this is connected the (number] composed of seven sevens and three nines.

The seventy-seventh [year] belongs to the *epanafora* of the angle of the earth, the eleventh of Mars. To this is connected the seven, evil and death-bearing.

The seventy-eighth [year] belongs to the *apoclima* of the west, the twenty-sixth of Saturn and the sixth of the Moon. To this is connected the [number] composed of six sevens and four nines, difficult.

The seventy-ninth [year] belongs to the west. To this is connected the [number] composed of eight nines and one seven, existing as a mean.

The eightieth [year] belongs to the *epanafora* of the west, the sixteenth of Venus and the tenth of Mercury. To this is connected the [number] composed of five sevens and five nines, tepid[1].

The eighty-first [year] belongs to the *apoclima* of the Midheaven, the twenty-seventh of Saturn and the ninth of Jupiter, common.

The eighty-second [year] belongs to the Midheaven. To this is connected the [number] composed of six nines and six sevens.

The eighty-third [year] belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of eight sevens and three nines, not extremely evil.

The eighty-fourth [year] belongs to the *apoclima* of the horoscope, the twenty-eighth of Saturn and the twelfth of Mars. To this is

[1] *tepatus*.

connected the twelfth seven, ill-humored[1] and malefic, because that to which it is connected is composed of seven nines and three sevens.

The eighty-fifth [year] is the seventh return of the horoscope, the seventeenth of Venus. To this is connected the [number] composed of seven sevens and four nines, common.

The eighty-sixth [year] belongs to the *epanafora* of the horoscope. To this is connected the [number] composed of eight nines and two sevens, not extremely evil.

The eighty-seventh [year] belongs to the *apoclima* of the fourth house, the twenty-ninth cycle of Saturn. To this is connected the [number] composed of six sevens and five nines, common.

The eighty-eighth [year] belongs to the fourth house. To this is connected the [number] composed of nine nines and one seven.

The eighty-ninth [year] belongs to the *epanafora* of the fourth house. To this is connected the [number] composed of five nines and four sevens [2], not especially evil. Seventy-four is six nines and five[3].

The ninetieth [year] belongs to the *apoclima* of the seventh house, the thirtieth of Saturn, the eighteenth of Venus, the tenth of Jupiter and the fifth of the Sun. To this is connected the tenth nine and the [number] composed of nine sevens and three nines, dangerous and difficult.

The ninety-first [year] belongs to the west, the thirteenth of Mars and the seventh of the Moon. To this is connected the thirteenth cycle of seven and the [number] composed of seven nines and four sevens, difficult and evil.

The ninety-second [year] belongs to *epanafora* of the west. To this is connected the [number] composed of four sevens and eight nines.

The ninety-third [year] belongs to *apoclima* of the Midheaven, the thirty-first of Saturn. To this is connected the [number] composed of eight nines and three sevens, difficult.

The ninety-fourth [year] belongs to the Midheaven. To this is

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[1] *dyscolus*.

[2] This is wrong, of course, 5 X 7 = 35 and 4 X 7 = 28. 28 +35 = 63. Gundel's note: "*leges: compositus ex sex novenis et quinque (novenis)*" = 99 is also untrue. The text is confused here too. 89 is a prime number. It has no factors.

[3] *Falsum est*.

connected the [number] composed of five nines and seven sevens.

The ninety-fifth [year] belongs to the *epanafora* of the Midheaven, the nineteenth cycle of Venus. To this is connected the [number] composed of nine nines and two sevens, not extremely evil.

The ninety-sixth [year] belongs to the *apoclima* of the horoscope, the thirty-second of Saturn and the twelfth of Mercury. To this is connected the [number] composed of six nines and six sevens, dangerous.

The ninety-seventh [year] is the eighth cycle of the horoscope. To this is connected the [number] composed of ten nines and one nine[1].

The ninety-eighth [year] belongs to the *epanafora* of the horoscope, the fourteenth of Mars. To this is connected the fourteenth seven and the [number] composed of seven nines and five sevens, difficult.

The ninety-ninth [year] belongs to the *apoclima* of the angle of the earth, the thirty-third of Saturn and the eleventh of Jupiter. To this is connected the eleventh nine, a mean.

The hundredth [year] belongs to the angle of the earth, the twentieth of Venus. To this is connected the [number] composed of eight nines and four sevens, not extremely evil.

The hundred and first [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of five nines and eight sevens.

The hundred and second [year] belongs to the *apoclima* of the west, the thirty-fourth of Saturn. To this is connected the [number] composed of nine nines and three sevens, dangerous and difficult.

The hundred and third [year] belongs to the west. To this is connected the [number] composed of six nines and seven sevens.

The hundred and fourth [year] belongs to the *epanafora* of the west, the eighth of the Moon and the thirteenth of Mercury. To this is connected the [number] composed of eleven sevens and three nines, not extremely evil.

The hundred and fifth [year] belongs to the *apoclima* of the Midheaven, the thirty-fifth of Saturn and the twenty-first of Venus and the fifteenth of Mars. To this is connected the [number] composed of fifteen sevens or of seven nines and of six sevens, dangerous and evil.

The hundred and sixth [year] belongs to the Midheaven. To this is connected the [number] composed of fourteen nines and one seven.

[1] That is, ten nines and one seven.

The hundred and seventh [year] belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of eight nines and five sevens; it exists as a mean.

The hundred and eighth [year] belongs to the *apoclima* of the horoscope, the thirty-sixth of Saturn, the sixth of the Sun and the twelfth of Jupiter. To this is connected the twelfth nine and the [number] composed of five nines and nine sevens, dangerous and death-bearing.

The hundred and ninth [year] belongs to the ninth cycle of the horoscope. To this is connected the [number] composed of nine nines and four sevens, dangerous.

The hundred and tenth [year] belongs to the *epanafora* ὁf the horoscope, the twenty-second of Venus. To this is connected the [number] composed of eight sevens and six nines, it is not evil.

The hundred and eleventh [year] belongs to the *apoclima* of the angle of the earth, the thirty-seventh of Saturn. To this is connected the [number] composed of ten nines and three sevens, it is the worst.

The hundred and twelfth [year] belongs to the angle of the earth, the sixteenth of Mars and the fourteenth of Mercury. To this is connected the sixteenth seven and the [number] composed of seven sevens and seven nines, dangerous and evil.

The hundred and thirteenth [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of eleven nines and two sevens, common.

The hundred and fourteenth [year] belongs to the *apoclima* of the west, the thirty-eighth of Saturn. To this is connected the [number] composed of fifteen sevens and one nine and of eight nines and six sevens, dangerous.

The hundred and fifteenth [year] belongs to the west, the twenty-third of Venus. To this is connected the [number] composed of twelve nines and one seven and of five nines and ten sevens, common.

The hundred and sixteenth [year] belongs to the *epanafora* of the west. To this is connected the [number] composed of nine nines and five sevens, it is not evil.

The hundred and seventeenth [year] belongs to the *apoclima* of the Midheaven, the thirty-ninth of Saturn and the ninth of the Moon and the thirteenth of Jupiter's cycle of nine and the [number] composed of six

sevens nines and nine sevens', it is dangerous.

The hundred and eighteenth [year] belongs to the Midheaven. To this is connected the [number] composed of three nines and thirteen sevens, common.

The hundred and nineteenth [year] belongs to the *epanafora* of the Midheaven, the seventeenth of Mars. To this is connected the seventh ten, the unfortunate seven and the [number] composed of eight sevens and seven nines, full of hardship.

The hundred and twentieth [year] belongs to the *apoclima* of the horoscope, the fortieth of Saturn and the twenty-fourth of Venus and the fifteenth of Mercury. To this is connected the [number] composed of eleven nines and three sevens, death-bearing.

The hundred and twenty-first [year] is the first revolution of the horoscope.

Indeed it has been seen in every nativity that the *hilegia*[2] (which the Greeks call *aphesin)*, from which the death-bearing, dangerous and final years come[3] are made, not only from the Moon, [and] of the

[1] There is something wrong here.

[2] Predictions regarding the length of life. The context seems to make it clear here that the Hyleg is not so much a planet as a prediction the making of which usually involved only the malefic planets. The author wants us to expand the practice to include all the planets. [Additional by RH] The word *'hilegia'* which occurs here is extremely important. It appears to be a Latinization of the Arabic which has also given rise to 'hyleg.' This is the first and only instance in the *Liber Hermetis* of Arabic contact with the material. Neither Gundel nor Pingree has dealt with this, although it would force a dating of the Latin that is much more consistent with Pingree's 12th century. Unfortunately for the Pingree thesis, this is the only evidence of Arabic involvement and could be explained as an addition by a later editor of the text. The fact remains, as Robert Zoller has stated in his introduction, that the Latin does not appear to be that of the High Middle Ages even though it has all manner of irregularities in it. These can be explained our thesis that the translator was more Greek-speaking than Latin-speaking. But the presence of *'hilegia'* here still remains an interesting problem.

[3] Literally, "Are compelled" *(compelluntur).*

infortunes[1], but also from all the planets. For it is not right to seek a single place from the Moon alone, as Critodemus advises; and if in any of the years of life the established conditions occur, misfortune inescapably follows. But if the essence of the nativity should have the prorogation of life and a dangerous year occurs, it will signify actions and accidents[2] of the time, for instance, sicknesses, losses of substance, condemnations, also judgments, shipwrecks, detentions, injuries, sudden dangers, enemies, imprisonment and whatever things exist on account of human life, such as sicknesses and sufferings and mutilation of the extremities, fires, adverse legal decisions, exhaustions, or the lies of enemies. And if the revolutions of the planet or the inducers of the dangers are found to be adverse in the nativity and aspected[3] by the malevolent [planets], or occurring outside sect, they foretell a false and turbulent year. But if they have the proper configuration, or are aspected[4] by the malefics, they foreshadow the introductions of downfalls and prepare a more mild misfortune. The places and exhibition or assumption[5] are judged from signs of equal ascension, such as from Aries, into Pisces, and from Taurus to Aquarius and from Gemini to Capricorn and from Cancer to Sagittarius and from Leo to Scorpio and from Virgo to Libra. Likewise the reverse, as from Libra to Virgo and from Scorpio to Leo.

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[1] In the original Latin *inforiuniorum* appears to be connected to *hilegia*, which makes no sense. The English reflects Zoller's efforts to make sense out of this passage. [RH]

[2] *occasiones*. This has been consistently used by the original translator to mean misfortunes, but not necessarily 'accidents' in the modern sense. [RH]

[3] *inspecti*. [RH]

[4] *inspecti*. [RH]

[5] i.e., tradition or assumption.

XVI Concerning the Consideration of the Figure[1]

In the consideration of the figure it is fitting before all things to inquire regarding the ease and difficulty of birth, and so the familiar associations of the luminaries, whether they are associated with those which are of the same sect as they are or of another, and if they are in masculine or feminine quarters of the. figure, and if the luminaries are connected or unconnected with each other, and in which [sign] the lords of the Ascendant are and if some[2] are in a masculine, but others in a feminine [quarter]; one can then expect as much as possible of an effect from these.(Next,) look for the lords of the triplicity of the light of the sect[3], whether it is the Sun or the Moon, or the horoscope, [also seek] the lord of their houses and the lords of the terms and exaltation of the Sun and the Moon and the seven duodenariae of the planets, where or in which [place] they fall.(Find the Part of Fortuneand the decans and their lords and the lords of the triplicity and the appearances. With these under the Sun's rays, cadent, and aspected[4] by the malefics and obsessed[5] and opposing each other in turn[6] and evilly cadent, they make those who are born unnourishable, especially with the luminaries aspected[7] or obsessed[8] by the malevolent [planets] and a conjunction by the malevolent [planets] being made especially with those who are not of the same sect. These things being so it is fitting to consider nativities of this sort, as it were, unchanging and without years[9]. With

[1] *defigurativa consideratione.*The word *figura* is frequently used in this text for *configuratio,* that is, all of the relationships that exist within the chart.

[2] taking ***quidam*** for text's ***quidem.***

[3] The light of time, i.e., the Sun by day and the Moon by night.

[4] *inspecti.* [RH]

[5] *obsessi.* [RH]

[6] *et sibi adinvicem adversantes.*

[7] *inspecti.* [RH]

[8] *obsessis.* [RH]

[9] Gundel has placed ***non*** in square brackets thus: *His **enim** sic se habentibus [non] oportet considerare huiusmodi nativitates **tanquam** immutabiles et sine annis.* He doesn't recognize that the author is telling us that under the conditions described the native will not survive. This becomes, in the astrology

these things so it is fitting to inquire of the lords of the triplicity of the preceding conjunction or prevention and its lord and the lord of the terms.

In the second consideration again it is fitting to inquire of the lords of the triplicity and especially of the light of the sect and the horoscope and the Midheaven, lest by chance, they are in fall or are under the rays of the Sun even for seven days. This configuration is significative of error and contrariety. But if the lords of the triplicities especially of the light of the sect are well situated, but aspected[1] by the malevolent [planets], they cause a calamity and a violent death and the lords of the sect opposing themselves produce the worst and most miserable things with regard to life. Look also to the bright fixed stars and the lucid degrees. When they are in the horoscope or in the Midheaven or in the west or in the angle of the earth[2] with one of the seven planets in the same degree, they signify great and strange nativities and especially with the Sun and the Moon although they are planets, too. Look to see, indeed, lest by chance the lord of the Moon in the nativity may not aspect[3] her and likewise that the lord of the horoscope is not averse[4] to it. For then it is not a man that is born but a monster or a quadruped[5].

The third consideration is, that you look to the Moon and its lord and the lord of the term and the lord of the triplicity and the third and seventh and the fortieth day of it[6] and its conjunctions[7] and separations

of Bonatti's sources, the first differentia of births.

[1] *inspecti*.

[2] The fourth house.

[3] *aspiciat*.

[4] *remotus*. [RH]

[5] *Cf.* Ptolemy, *Tetrabiblos*, Book III. Chap. 8. Also Bonatti, *Liber Astronomiae*, dif. 1.

[6] *eius* i.e., the Moon's. This injunction, frequently met with in old astrological texts: to inspect the Moon's position and aspects 3, 7 or, in this case 40 days after birth, is not attended to in modem astrology and is considered enigmatical, It needs research.

and appearances and the latitudes of the winds' and its [i.e the Moon's] Nodes and circumferences and the course of the nativity and if it is increased or decreased in course or in light, and its duodenaria[2] and if it runs not enough or too much[3] and if it is in the last degree of a sign. Because the separations of the Moon signify those things which are of the body and the older brothers; but the conjunctions operations and pecuniary circumstances, its latitudes of the winds and greater or lesser motions, increase or decrease, being void of course[4] and the Nodes

[7] *coniunctiones*. This of course means 'conjunctions', but the context and parallel sections of Greek texts suggest that the word actually is a translation of *'sunaphē'* which we have translated as 'application.' See Paulus Alexandrinus, chapter 17, "Concerning the Separation and Application Which the Moon Makes in Relation to the Wandering Stars." [RH]

' The Moon's latitude was connected to the winds and eventually the term "wind" came to be synonymous with celestial latitude. The winds figure as a topic in a number of astrological texts. *Almagest* VI, 13 discusses winds in connection with directions. *Tetrabiblos* I.10 relates winds to the cardinal points and to "regions." Robbins, p. 61, cites the Proclus paraphrase as being closer to the Latin of Gogava: *totas illas partes occupantes venti*, and Melancthon's: *vend, qui totas partes occupant*. See also p. 199 *vetrabiblos*, Robbins' trans. which also seems to link winds to climates. Page 209 of Robbins' trans., discussing astro-meteorology, points to the Moon's latitude as connected with the winds produced: ". . . to what wind the latitude of the Moon is inclined through the obliquity of the ecliptic. From all these facts, by means of the principle of prevalence, we may predict the general conditions of weather and the winds of the months." *Mathesis* Book I, chapter 12 relates signs to winds. Thorndike, *History of Magic and Experimental Science*, Vol. II, p. 223 tells us that the Hermetic book entitled *The Six Principles of Things* may have information for us as it discusses, inter alia, the winds. Page 323, says that Michael Scot's *Introduction to Astrology* deals with winds (Bodleian 266, fol. 29 v.)

[2] The *duodenarium lunae* as well as the *novenarium lunae* are things Bonatti tells us to watch out for as well. See *Liber Astronomiae* or *Anima Astrologiae: The Astrologer's Guide* wherein the 146 Considerations of Guido Bonatus may be found translated into 17th century English. The dwadasamsas and navamsas are meant.

[3] The mean motion of the Moon is considered best, it seems.

errors and turbulence of life; but the obsessions[1] of the Sun and Moon and the horoscope by the benevolent [planets] signify good things, but by the malevolent [planets] bad things. The same is signified by their duodenaria. The Nodes falling on the ecliptic[2] cause illnesses for the mother and the child. They signify an ignominious mother, but this is more the case when it is the Tail[3]. In the last degrees of a sign they signify that the mother is ignoble, with the exception of Libra and Cancer. The last degree of Libra they call "The Increase." The last degree of Cancer, "The Wedding of the Gods."

They look at the lord of the triplicity and the angle of the earth because the first signifies the quality of death, the second sickness. If, therefore, these are unfortunate, they exacerbate[4] the death and illness, also if they are inimical to the place.

The fourth consideration is that you look at the conjunctions and preventions, in which places of the nativity they happenand to what they are joined immediately after appearances[5] and that they are not unfortunate. For a conjunction signifies those things which concern matrimony, friendship and society, and whatsoever the Moon signifies; the full Moon [signifies] glory, honors and dignities and whatever the Sun signifies. And the lords of the terms of the Sun and the Moon falling evilly under the Sun's rays, signify that the parents and natives are lowborn[6]. Similarly, if the malevolent [planets] aspect or oppose [them], they signify great dangers. Look to the lord of the conjunction or prevention, because if it is in the sixth or eighth or the twelfth or horoscope it signifies a fall[7].

The fifth consideration is that you look to the Head and Tail [of the Dragon], in what places and in what decans they are. The Head, when

[1] *obsessiones*. [RH]

[2] As the Moon's nodes always fall on the ecliptic, the author must mean *where* they fall on the ecliptic.

[3] *Cauda [draconis]*.

[4] *infortunant*.

[5] *ab apparitione*. *Ab* here means immediately after—ablative of time from which.

[6] *infimos*.

[7] or accident.

it is with the benevolent [planets] or with the Sun or Moon or with Mercury, causes harm to the nativity and induces disasters. When the Sun is with the Head or the Tail the father is harmed. But when the Moon is, the mother is destroyed and called ignominious, especially when in the angles. But the Head with Saturn and Mars signifies the same, especially in angles, because the Head, when it is with benevolent [planets] produces good, when with malevolent [planets], however, evil. Similarly, the Tail with Saturn and Mars produces good, when with the others, depraved things. It lays aside their virtue..[..Lacuna in text].

Look to the lord of the sixth and the twelfth place from the ascendant[1]. If they are in the ascendant they harm in youth; if in the west[2], they harm in old age.

The sixth consideration is that you look to the duodenary part of the planets, especially of the Sun and the Moon and the horoscope, in which place from the horoscope they are and by whom aspected. If their duodenaria happen in four-footed signs with the horoscope, you may say that [the native] is a four-footed beast or monster; because it is especially [the case] with the Sun, the Moon and the horoscope in four-footed signs, and more so if the Part of Fortune and its lord are also there. Many times a figure of this sort makes grooms and stable boys or feeders of wild beasts, if the benevolent [planets] aspect. See also the Part of the Downfall [by day] from Saturn to Mars and project it from Mercury but at night the reverse[3]. This part aspected[4] by only one malevolent [planet] causes deceitful and dangerous and disastrous nativities. See the configuration of the signs according to the signs of equal ascension and according to the signs of equal virtues[5]. Valens says

[1] i.e., the Lord of the sixth house and the lord of the twelfth house.

[2] i.e., the seventh house.

[3] i.e., at night you take the distance from Mars to Saturn and project it from Mercury.

[4] *inspecta.* [RH]

[5] These are what might be called "antiscia off the Equinoctial point" (also known as contra-antiscia [RH]) instead of off the Solstitial as is generally the case. *Cf.* sec. 377 of R. Ramsay Wright's trans. of Al-Biruni's *The Book of Instruction in the Elements of the Art of Astrology*. The same relationships are discussed. They are degrees on the zodiac equidistant from the solstices (our Antiscia) and those equidistant from the equinoxes (for which we have no

in his seventh discourse: It is fitting that Virgo and Aries have commensuration, as do Libra and Pisces and the rest of the signs of equal ascension and of one belt[1], In each nativity it is fitting to look at the significations of the decans with regard to the planets and the fixed stars which rise with them[2] according to Teucer the Babylonian and their faces and the lucid terms of the signs. Observe the squares of the Head and Tail [of the Dragon] and note the degrees of the angles. Many times the planets in a nativity being evilly cadent, lucid degrees of the fixed stars are found on the angles and they show that the nativities are great and excellent. Many [astrologers] ignore the virtues and operations of the fixed stars, but even in the commixture of directions they make a great thing, if the planet, which is mixed, has the same latitude as the fixed star. Similarly, the fixed stars work, if they happen to be in one degree with planets according to the same latitude.

The seventh consideration is that you look at the Part of Fortune and the Part of the Daemon and the Basis[3] and of the exaltation of the nativity[4] and their lords and their appearances and their places[5]. If they

name). *Cf.* also G. Bonatti, *Liber Astronomiae, Tractatus Secundus, Sectio Secunda, Cap.* XXVIII.

[1] *unius cinguli*, i.e., those signs ruled by the same planets. e.g. Aries and Scorpio (both ruled by Mars), or Taurus and Libra (both ruled by Venus), etc. [Additional by RH] This clearly corresponds to the Greek *'homozonia'* which we have translated as 'like-engirding' in Pauls and elsewhere. See Paulus, Chapters 12 and 13.

[2] He refers to the *paranatellontae*.

[3] According to Neugebauer, the lot of Basis is computed as follows:

Basis = Ascendant + Daemon - Fortune [by day]
Basis = Ascendant + Fortune - Daemon [by night]

Examples of this are given in Neugebauer from Valens, L78 and L188.

See Otto Neugebauer and Van Hoesen, *Greek Horoscopes*, American Philosophical Society, 1959, p. 9.

[4] *ut aspicias.... baseos et exaltationis nativitatis et dominos eorum et loca.* [Additional by RH] The "Exaltation of the Nativity" is mentioned by Neugebauer as found in Valens. The formulae, there are two, are as follows:

are averse[1] to the ascendant in the angles[2] while they are with the Part of Fortune and with the benevolent [planets], they signify good fortune, provided that they are not under the [Sun's] rays. The Part of Fortune has the power of the ascendant. But if, with these things posited thus, a single malevolent [planet] should aspect[3] the eleventh place from the Part of Fortune or from the Ascendant, which is called the Place of Acquisition and the *Calodaemon*, i.e., happiness[4], especially if it is not in sect and is without the aspect of a benevolent [planet], it signifies an adverse accident of fortune. And if, with these things having been posited, the other malevolent [planet] should aspect[5] the eighth place from the ascendant, or from the Part of Fortune or the lord of the eighth place, it signifies a violent death with defeat[6]. But if the lord of Fortune and of the Part[7] happen to be well, but the Part of the Daemon and its lord are evil and are aspected[8] by malevolent [planets], they signify a

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Type 1 — Exaltation = Sun - Sun's exaltation (19° Aries) + Ascendant
Type 2 — Exaltation = Moon - Moon's exaltation (3° Taurus) + Ascendant

From one example in Neugebauer, L50, it would appear that type 1 is for day births and type 2 for night births. We expect to have more examples as we translate Vettius Valens in the Greek track of Project Hindsight.

See Otto Neugebauer and Van Hoesen, *Greek Horoscopes*, American Philosophical Society, 1959, p. 7 and p. 81.

[5] i.e., houses.

[1] *remoti*. [RH]

[2] It is difficult to see how something could be averse to the Ascendant and still be in an angle, but that is what the text says, unless in this case '*remoti*' means something other than 'remotc.'[RH]

[3] inspexerit. [RH]

[4] Note that the "places", "*loci*", or houses are not only from the ascendant as in most Medieval, and all Modern Western astrological practice, but may be counted from the Part of Fortune or Ascendant. Below we will learn that they may be counted from the Sun or Moon as well.

[5] inspexerit. [RH]

[6] *cum detrimento*.

[7] i.e., if the Lord of the Part of Fortune and the Part itself?

[8] *inspecti*. [RH]

fall, especially at night, because according to Ptolemy the Part of Fortune and the Part of the Daemon are the same[1] and are taken both by day and by night from the Sun to the Moon and the proportion and the distance which the Sun has, he said, to the ascendant in the figure, the same has the Moon to the Part of Fortune[2]. The Part of Fortune is a lunar horoscope and so we say that the horoscope of the nativity is solar and the Part of Fortune is lunar. But if the lord of exaltation of the nativity is evil and aspected[3] by malevolent [planets], it causes the demolition of dignities and of works and idleness and sloth. But if the Part of Fortune is well located and aspected[4] by the benevolent [planets], its lord [being] found in the ninth place from the horoscope, or the lord of the Daemon [is found in the ninth place from the horoscope] the native will acquire benefit from sacred things or from religious places, and if the lord of the Part of Fortune is found in the angle of the earth, he becomes the guardian of a treasure. But if the Part of Fortune and its lord happen to be in an aquatic sign, he acquires the same from watery and nautical things and he will give actuality to the nature of the zodiacal sign[5]. It is fitting to look at the nature of the sign and place where the Part of Fortune and its lord fall, and to delineate the good fortunes or mishaps. If the Part of Fortune and its lord is averse[6] to the Sun, exiles happen, with the exception of those signs which are of one belt[7] and of equal ascension and of equal possibility[8]. Consider the years of happiness and unhappiness and trouble from the

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[1] i.e., both composed of the Sun, the Moon and the Ascendant.

[2] Ptolemy appears to be the only source of this doctrine, and even that is certain only from some versions of the manuscript. The normal practice is to reverse the positions of the Sun and the Moon in the calculation of both parts between day and night. What is interesting is that this seems to be an early reference to this matter as Ptolemy reports it. And of course, it may be an interpolation from a later time. [RH]

[3] *inspectus*. [RH]

[4] *inspecti*. [RH]

[5] *zodii*.

[6] *remoti*. [RH]

[7] like-engirding or *homozonia*. [RH]

[8] These may be the signs of degrees of equal power mentioned by Al-Biruni and Guido Bonatti. See page 56, note 5 above.

direction and location of all of the planets and angles and the Part of Fortune and of the Daemon, the traditions and assumptions of the lords of the years as well as the ascension of each planet according to the Egyptians and from the period of the cycle of each planet, namely of the perfect means and minors in the third climate[1].

And if, by chance, the planets are evilly configurated to the eastern horizon, i.e., the ascendant, but well with the Part of Fortune and its lord, the early things[2] will be unprofitable, but later things[3] will be good. But if the configuration of the horoscope, the Part of Fortune and its lord are the reverse, you may call the contrary and its fall the actuality. The ascendant signifies beginnings and the Part of Fortune, endings; thus the Part of Fortune and especially its eleventh place and its lord signify bodily passions and possessions and substance. Likewise The Part of Fortune and the Part of the Daemon signify the first age, but their lords the later one. The Daemon of the Sun[4] signifies the passions of the soul and the performance of a thing and glory and the manner [of the performance?]. But the *Basis* signifies the foundation of the Part of Fortune and of the Daemons[5]; dividing therefore the years of the nativity, not from the horoscope, you may count out the years from the Sun, Moon, or Part of Fortune[6]. But if the native shall have a father or a mother, you may count out the years from the Part of the Father or the Mother[7], and if you are inquiring concerning the parents,

This apparently has reference to a system of planetary periods keyed into the times of ascensions in different climes.

[2] *priora*.

[3] *posteriora*.

[4] The Part of the Daemon is also called the Part of the Sun. The author here is blending these two names.

[5] Being composed out of them. [RH]

[6] The author is talking about profections which are usually made from the ascendant or horoscope. He suggests counting them from the Sun, Moon or Part of Fortune as well.

[7] According to Paulus the formulae for the Parts of the Father and the Mother are as follows:

Part of the Father =	Asc. + Saturn - Sun [day births]
	Asc. + Sun - Saturn [night births]

you may consider the year of the parents. This ought always to be known, that whoever shall have the two luminaries in the sixth or eighth or twelfth places from the ascendant, [and] the lords of their triplicity, they make exiles and signify the exile of the parents, namely that those who are unfortunate and abject and with the parents being abject, if anywhere the lord of the term of the Part of Fortune is found in an angle, it makes the evil endure and the fall and the humility to persist until it completes the revolution of its minor cycle. Indeed, each has three revolutions: maximum, medium and minor, so that if Saturn is found in an angle as lord of the Part of Fortune, we call the nativity unfortunate, because it will be unfortunate through its minor revolution, which is after 30 years, and you will understand the same regarding the other stars. It is fitting to know, because, if the lord of the term or the lord of the Part of Fortune are in an angle and it is found to be under the Sun's rays, and unfortunate, in the term of an infortune, it does not operate for years but for months[1] of the minor return.

XVH. On Marriage

The reason concerning marriage you find thus: for a man the Moon and Venus, for the woman, the Sun and Mars. And for a legal marriage of a man the Moon, but of a woman the Sun. In sexual intercourse and

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If Saturn is under the beams of the Sun then use the following formulae:

Part of the Father =	Asc. + Jupiter - Mars [day births]
	Asc. + Mars - Jupiter [night births]
Part of the Mother =	Asc. + Moon - Venus [day births]
	Asc. + Venus - Moon [night births]

Dorotheus of Sidon gives exactly the same specifications. See Paulus, chapt. 23, p. 49. and Pingree, *Dorotheus Sidonius: Carmen Astrologicum*, Leipzg: Teubner, 1976, p. 174.

[1] The numbers of years in the planetary periods may also be applied to months or days as well as years. The literature of ancient astrology is replete with examples. [RH]

venereal[1] society for the man, Venus, but for the woman Mars and perhaps because of losses[2] and indecisions, because it is as if it causes indecisions and losses[3]. These do not signify matrimony but fornications and adulteries according to some configurations. Why, in masculine nativities[4] are feminine planets taken; and in feminine, masculine planets? Because women are cold in their physical constitution, accepting the destined virtue of the heat of the stars, namely of the Sun and Mars, they heat up and incite to venereal coitus and they restrain the appetite and thus is made a certain contemperance from the planets. Men, however, since they are drier, are made more humid and cotempered by the feminine stars[5]. It is fitting indeed in feminine [nativities][6] to look to Venus; these things being so it will be fitting in a masculine nativity, and in a legal marriage to observe the Moon, in what quarters of the twelve signs it is found; and if it is a morning star[1], that is, in the oriental quadrants, which are two, one from the conjunction all the way to the first quarter and the other, from the Full Moon all the way to the second quarter signifies degree by degree, that in youth the young man takes a wife and marries quickly or that in old age he marries a younger woman. If, however, if Saturn aspects the Moon, he will marry later, but again he will take a younger

[1] *venerea*. This, of course, literally means 'venereal', or "of pertaining to Venus," and 'venereal' is the best single translation, but the reader must understand that it usually has in Latin as well as in English the connotation of 'lascivious', that is, a relationship of which the more puritanical would disapprove. The context here and elsewhere demonstrates this. [RH]

[2] or, seductions.

[3] It is interesting to note in the symbolism of ancient astrology, that the less legitimate sexual associations for a man are ruled by a benefic, Venus, while for a woman, by a malefic, Mars. [RH]

[4] i.e., in horoscopes of men.

[5] We have here a very important doctrine concerning the qualities and the sexes. Masculinity pertakes of heat, but the primary quality of the feminine is not cold, but moisture. This tells us that for this author at least, heat = primary masculine quality, cold = secondary feminine quality, wet = primary feminine quality, dry = secondary masculine quality. [RH]

[6] i.e., the horoscopes of women.

[7] *eos*.

wife. But if the Moon is found in the western quarters, that is, from the first quarter all the way to the prevention, or from the second quarter all the way to the conjunction, it signifies that the youth takes an older woman, or marrying late, is joined to an old maid, if Saturn aspects. The oriental quadrants signify youth in every way, the occidental quadrants old age.

In a legal marriage of women[1], see the Sun in oriental quarters, namely the one from the ascendant to the M.C., but the other from the west all the way to the angle of the earth, and so you will determine that that young woman will be joined to a youth or beyond the age, an old maid will take a young man with Saturn aspecting. But if the Sun is found in occidental quadrants, namely from the M.C. to the west or from the fourth house all the way to the ascendant, we say that, being young, she will be married to an older man and if Saturn aspects, that she will tempestuously accept an old man. For oriental quadrants signify a young man, but occidental ones an old man.

But if we do not consider legal marriage, but simply the venereal act, in masculine [nativities] consider Venus, in the case of women, Venus and Mars. However, the malevolent [planets], to wit, Saturn and Mars, are brought together in conjugal unions by certain configurations, because they have a certain relationship and affinity with Venus in Capricorn and Pisces, in Taurus also and in Libra, because of this: that in each others' houses are their exaltations and triplicities, as Libra belongs to Venus, but is the exaltation[2] and triplicity of Saturn. Capricorn is the house of Saturn, the exaltation of Mars and the triplicity of Venus[3]. Taurus is the house of Venus, to whom Capricorn is trine as is Libra to Aquarius. Through the configuration, Saturn has affinity to Venus and Mars in conjugal unions. The Moon, increasing

[1] Taking *mulierum* for *mulierem*.

[2] We recognize Libra as the domicile of Venus and the exaltation of Saturn. According to the Medieval triplicity rulerships, Saturn is one of the rulers of the airy triplicity.

[3] According to the medieval rulerships, Venus is a ruler of the earthy triplicity.

in light[1] and joined to Saturn is consonant and concordant in legal marriage and signifies a serious man or an honest woman.

Dorotheus, indeed, looked for marriage from the lords of the triplicity of Venus and from the Part of Marriages[2] and its lords and the lord of the triplicity and from the significator of weddings and from other things.

[1] In various places in Firmicus Maternus the context makes it clear that a waxing Moon has a greater affinity with planets of the diurnal sect and waning, with planets of the nocturnal sect. Saturn is of the diurnal sect. A waning Moon with Saturn would presumably not be as good. [RH]

[2] Dorotheus gives a point translated by Pingree as the "Lot of Wedding." Its formulae are as follows:

Lot of Wedding = Asc. + Venus - Saturn [day births]
Asc. + Saturn - Venus [night births]

However, in the section that immediately follows he gives the "Lot of Marriage" in *women* as the same as the Lot of Wedding in a nocturnal chart but here makes no distinction between day and night births. See Pingree, *Dorotheus*, p. 199.

Then on p. 205 of the above there is another set "Lot of Wedding" formulae:

Lot of Wedding for men = Venus + Moon - Sun [by day]
Venus + Sun - Moon [by night]
Lot of Wedding for women = Mars + Moon - Sun [by day]
Mars + Sun - Moon [by night]

XVIII. Judgement of Marriage.

Because[1] Venus is in Capricorn, that is, in a shameless and mobile sign; [and] Saturn and the Moon aspect her by opposition and the lord of the house of Venus[2] is Saturn, and Mars is in the place of Venus, it signifies, to begin with, that very woman sleeps with her own step-child, because Mars was opposed to the place of children[3], to which both the Sun and the Moon were averse[4]. [A second case[5]] *This* woman, after the death of [her] mother, sleeps with [her] father outside the homeland in a sacred place, because the Moon was located in the place of Mars with Saturn and the Sun was in the place of the gods and of travels[6] having Saturn as the lord of its own house. Afterwards she has two brothers, because in the place of brothers the Sun is with Mercury and because of the opposition of the Moon [to Venus]. Whenever Venus and the Moon are aspecting each other by opposition, it makes [the native] sleep with fathers, brothers, children, or step-children.

[1] Apparently here we are dealing with actual chart descriptions. The charts are not contained the texts. [RH]

[2] *eius*, "of that one". There is a certain ambiguity here. *Eius* refers to an antecedent. Which one? Venus's or the Moon's? I take it to refer to Venus here as Venus is said to be in Capricorn which Saturn rules.

[3] That is, with Venus in Capricorn, opposed to the Moon and Saturn (in Cancer), counting the houses from the position of the Sun (in Sagittarius), if Mars is in Libra ("the place of Venus"), it will oppose Aries, i.e., the fifth house from the Sun (which becomes thereby the house of children). Counting houses from the Moon, Mars in Taurus ("the house of Venus") will be opposed to Scorpio, (the fifth house from Cancer), the house of children.

[4] *remoti*.

[5] Sun and Mercury in the ninth house from the ascendant in Capricorn, Moon conjunct Saturn in Aries or Scorpio.

[6] i.e., in the ninth house from the ascendant.

XIX. On the Parents.

As often as you consider the matter of parents (that is, those who were before the birth[1]), for the father, look at night and by day at the Sun and Saturn, however, [to consider it] more fully, [look to] the lord of the triplicity of the Sun and the Part of the Father and the place opposite to[2] the Part and to the conjunction or prevention. [See also] the Sun and the angle of the earth and its lord and the lord of its triplicity and the lord of the term. From these headings[3], the parents are known, and from Saturn[4] and from the luminaries and from Venus and from their lords you will know the passions and dangers and want of fame and [their] occupations[5], wealth[6], and the like. And the Sun indeed signifies the father's stock[7], but the lord of the triplicity [signifies his] life. But if the Sun should have a good disposition, [and] the lord of its triplicity [has] a bad [disposition], you will say that the parents are noble, but that [they are] ones who achieve little[8] with

[1] Is it possible that the term "parent" was unclear when this text was written, necessitating such clarification?

[2] *diametrum partis*. *Diametrum* in classical Latin means "the wantage or loss, that which is wanted or lacking." Here it is used in a medieval astrological usage as "opposition."

[3] *ab his capitulis*.

[4] It occurs to me that one ought to look to Saturn for the parents not so much because Saturn rules duty and discipline as because he is a god of beginnings and especially associated with cycles and especially agricultural cycles of growth and decay. In much ancient astrological, poetic, and mythological lore he is associated with the Golden Age. *Cf.* Vergil, *Ecloga* IV.

[5] *arte* probably a translation of *techné*.

[6] *acquisitione*.

[7] *genus patris*. *Genus* here means race, ethnic descent. It is the descent or genetic inheritance. It is more than family and certainly not the modern usage of "race", which means white, black, red, brown or yellow skinned. *Genus* in this context, as in Vergil, *Aeneid* 4:12 "*Uraniae genus*," was often translated in the 19th century poetically as "race"—i.e., "heaven born race". It is close in meaning to *stirps*. It is what your mother is arguing about when they say you take after your father's side of the family.

[8] *minorficatores*.

respect to fortune and base with respect to soul, and if the Sun is in the terms of Saturn or Mars or are unfortunate, you will say that the father is either a slave or base born. But if the malevolent [planets] should aspect[1], suffering and illness happens in the father's house. And if the Sun should happen to be in an evil place, but the lord of its triplicity [should be] in a good place and apparition, you will say that the father achieves an elevation in status in life from base circumstances[2]. Indeed the first lord of the triplicity of the Sun signifies the first part of the father's life, the second [signifies] the second part[3]. Understand the same configurations when considering the Moon for the Mother. If the Moon is in the terms of a benevolent [planet] and in [houses] cadent from the angles and on the ecliptic with the Nodes[4] especially with the Tail [of the Dragon] and aspected[5] by the malevolent [planets][6], it indicates that the mother is noble, but doing servile work and having a vile life on account of poverty.

The Moon in the angle of the earth shows[7] the mother's illness. If it is aspected[8] by the malevolent [planets], it makes one ignoble and soon orphaned from the mother. If the Moon is in the terms of Saturn or Mars, but the lord of the term[9] is cadent from the angles, you will say that the mother is a slave. The lord of the sixth or twelfth from the horoscope located in the angle of the earth signifies that the parents are

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[1] *inspexerint,* to look at, observe or view. Here used astrologically as "to aspect".

[2] *ex ignobilibus ad incrementum vitae pervenire.*

[3] The third triplicity ruler rules the third third of life. This technique was preserved by the Arabs and reached Europe in the 12th century. The 13th century astrological Summa, Guido Bonatti's *Liber astronomiae* contains the technique, called there "Direction by Triplicity."

[4] *et in eclipticis.*

[5] *inspecta.* [RH]

[6] *a malevolis inspecta.*

[7] *inducit.*

[8] *inspecta.* [RH]

[9] *dominus eius.*

slaves or subjects. The lord of the angle of the earth being in[1] the sixth or ninth place signifies that the parents to have been foreign[2]. The Sun and the lord of its triplicity[3] evilly located and in strange signs[4] signify *biothanatus*, i.e., they signify that the father is causing violent death[5], and if an evil [planet] aspects, he destroys the godfather[6]. Understand the same of the Moon for the mother. Likewise, if the Sun and the lord of his triplicity have arrived at[7] an evil place and should be aspected by a malefic in a diurnal nativity, it makes the natives hated and rejected by their fathers. You may understand that very same thing concerning the Moon among mothers. Consider, indeed, the part of the father and its lord, in what place they are and what appearance they may have and by whom they may be aspected and so you will tell the life of the father even from the opposite [place]. If indeed the part of the father is in the second, sixth, eighth or twelfth place from the horoscope, you will say that the father is vile. Look to the [place] opposite the part of the father, and if you find the lord of the opposite [place] in the part[8] or with the lord of the part, you will say that he [the native] was adopted. Understand the same regarding the Moon

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[1] *adveniens* literally, "coming to", a sense it may have here. But the same word (*advenio*) is used for "to be somewhere" as well. There is thus a certain [intentional?] ambiguity here.

[2] or not of one's blood.

[3] When we hear, as we do here, "Lord" in the singular, we must assume that the author means the diurnal Lord in a diurnal figure and the nocturnal Lord in a nocturnal figure.

[4] i.e, signs in which they have no honor.

[5] *biothanatus* usually means that the one referred to dies violently. In this case the "i.e. clause" defines the use in this case such that it is the father that kills. This clause may be an interpolation or the Latin translator himself may not have understood the Greek properly. Elsewhere in the text where the term *biothanatus* shows up the meaning is clearly that the one referred to dies violently.

[6] *patrina:* godfather (Hier. adv. Iovin. 1.41.) iv cent. Alexander Souter, A *Glossary of Later Latin to 600 AD*, Oxford: 1949.

[7] *contigerit.*

[8] It is pretty clear here that the "part" is not just a degree or point, but the whole sign in which the part or lot falls.

among mothers from the part of the mother [and] from [the place] opposite it. Look to the particular duodenaries[1] of the Sun and the Moon which they fall in and by what [planets] they are aspected. This therefore shows sufficiently the reckoning concerning the parents.

XX. On Foreign-born Parents.

When the Sun and Moon are in mobile signs it signifies that the parents are foreign-born or from a strange nation or from one or another climate; especially if the horoscope should have arrived completely[2] into a mobile sign, it signifies that the parents are foreign born. If a malevolent [planet] should aspect, or if the luminaries are averse[3] to each other, the parents will be foreign born, especially [if they are] unfortunate in the sixth or twelfth place.

In[4] the tractate on parents[5] it is in the first place fitting that you inspect the Sun and the Moon to see if they are associated with planets of their own sect, for example in a diurnal and nocturnal nativity, if Saturn and Jupiter should associate familiarly in the same sign or and rise in advance as morning stars before the Sun with Mercury who is common[6], but Mars and Venus, who are not of the same sect, [rise] after the Sun[7], we say that the father is kingly because the former [i.e.,

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[1] We are also advised to pay attention to these *duodenaria particularia* in the *De Revolutionibus Nadvitatum Hermetis*.

[2] *intransibiliter*.

[3] *remota*. [RH]

[4] The tone of this section sounds like it comes from a different source. Note the use of "sect" for diurnal and nocturnal planets before and after the Sun respectively. This section looks like part of what Ptolemy was trying to say. Unfortunately he hopelessly confounds oriental/occidental, diurnal/ nocturnal, and masculine/ feminine. One wonders if one of his sources was also the source of this work.

[5] In what follows we see a concrete application of doryphoria or spear-bearers, even though the term is not used. [RH]

[6] that is, both diurnal and nocturnal. [RH]

[7] *Cf.* Ptolemy, *Tetrabiblos*, I, chapter 7 on Diurnal and Nocturnal Planets. Also *Cf.* Book III, chapter 4.

Saturn and Jupiter], who are of the same sect with the Sun are associated with him before[1], but those which are not of the same sect [namely Venus and Mars] follow him. But in the Moon the contrary, that the former, those who are of the same sect, namely Mars and Venus and Mercury[2] are evening stars and rise after the Moon while simultaneously associating with her. The others, who are not of her sect, namely Jupiter and Saturn, are morning stars, oriental and before the Moon. [When this is so] we say that the mother is a queen. but if it is the other way around, that the former, those who are not of the same sect, should precede [her], but the latter, who are of the same sect, follow and they are interchanged with respect to nature, we say that they are the parents of the most glorious [offspring], of satraps or of tribunes or of those who are [immediately] under the king; and the more planets are thus associated, the more outstanding we say they will be, but the fewer [there are so situated] the less outstanding (they are]. Therefore we will distinguish according to the substance of the nativity. Likewise if the associating [planets] are under the sun's rays, the things of the parents will be still less. If the luminaries are unallied, then consider the places in which they are, lest by chance they are in the sixth or twelfth, and if they are in angles or in [places] succedent to angles, and also the lords of their triplicity, furthermore, the part of the father or the mother and Saturn and Venus and their places; and from all these, we will consider, if the parents are noble or glorious and wealthy or the reverse. Consider indeed as has been said, the part of the father and the mother, and the part of the father, indeed, you will make the horoscope of the father, but the part of the mother you will make the horoscope of the mother[3]. Therefore whenever you want to judge regarding the father or mother from the figure of birth of a son or daughter, take the part as the horoscope and judge it like a figure with

that is, rise before the Sun. [RH]

[2] Mercury is nocturnal when it is an evening star. [RH]

[3] This seems to suggest that one can make charts for the parents from the nativity by placing the parts of the respective parents upon the *horoscopus* doing either equal or sign-as-house houses from them. Ptolemy seems to suggest in the *Tetrabiblos* that one might do the same thing with the Sun, or Saturn for the father and the Moon and Venus in the case of the mother. See Ptolemy, *Tetrabiblos,* Book III, chapter 5, "On the Parents." [RH]

the angles [falling out] in order[1] as the figure of the parents. See how the planets are located and whether they are in angles or declining from the angles and so forth. And so you may know about the parents and, if the delineations of events are not concordant to you, from the part of parents. Sometimes indeed, when it is a servile birth you will discover from the part that the mother is free and that [the native's] fortune is transcending the nativity, even if [the native] is a handmaid. We see in the nativity that the configuration, which seems to be signifying the mother, surpasses the birth of the mother of the native, since the mother is a slave; or, on the other hand, with the mother being free, and with the birth being extremely noble from [the testimony of] the part, which you take as the ascendant of the mother, you find her [to be] a hand maid and you say that there is no agreement between the part and the nativity, it is necessary that you use this method so that it agrees [the facts]. Consider who is the lord of the part and in the square or opposition of it you will put the ascendant of the father or the mother and see where it is fitting that the horoscope be placed; in one of these places it will agree with you.

XXI. Likewise Concerning the Parents From the Conjunctions and Preventions and From these Figures.

When the benevolent [planets] aspect before the conjunction has been made, they show good things and nobility for the parents. The malevolent [planets] show the contrary. The Moon having separated from the benevolent [planets] and conjoined with the malevolent [planets] shows that the natives from free men become slaves or subjects; the lord of the Moon a malevolent [planet] aspecting[2] evilly destroys the mother and things pertaining to the mother. The very same concerning the Sun for the father. Consider the fourth place from the horoscope. If the place is unfortunate and its lord is aspected by an evil

[1] *cum angulis subsequentibus* "with the angles following". You take the part as the ascendant. The rest of the houses are reckoned as equal houses. The fourth house cusp will be the same degree as the part, in the fourth sign from the part. The seventh house will be opposite the part and the tenth opposite the fourth.

[2] *inspiciens*. [RH]

[planet], we say that the fortune of the parents is harmed. It ought to be known that that which the Sun and Moon signify, when they are unfortunate, the lord of the angle of the earth signifies the same thing. And the Sun having reception in the angle of the earth, and in the place [of the father], signifies the property of the father, but the Moon, that of the mother. Reception happens when the angle of the earth is the house of the Sun or the Moon or their exaltation, or triplicity. And in the [case of] the Sun, let it be a masculine sign, in the [case of] the Moon, a feminine. If, as we have already said[1], the lord of the house of the part of the father is in the part itself within half of its perimeter, so that the part [is] in Capricorn in 15 degrees, with the lady of the opposite house, namely the Moon, in Capricorn also in 15 degrees with the part and because the perimeter[2] of the same Moon is 20 degrees and its distance is five degrees[3], we say that the Moon aspects the part. It is contained by half a perimeter[4], which is according to a conjunction which is 10 degrees. It is fitting however, that a conjunction happens within the thirty degrees of a sign. For if a perimeter exceeds a sign it is very weak, as has been said[5]. Such an aspect signifies that the native is fictitious or adopted so that he who has in his nativity the lord of the sign opposite to the part of the father or conjoined to him is adopted. The mores of the father we consider from the place of the lord of the

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[1] See the end of Chapter XIX. He refers to the delineation that the native is adopted.

[2] We would say it's "orb" is 20 degrees, though this is a wide orb for modern astrologers. [Additional by RH] In fact "orb" is a fairly decent translation of the original Greek word, *'perimetrōs'* from which comes our word, 'perimeter.' Also we have to keep in mind that for most modern astrologers an orb is actually one half of what the renaissance and medieval astrologers would have considered an orb. Ours is the radius of the circle or orb surrounding the planet, their's was the diameter.

[3] The author posits that the Moon's distance from the Lord of the House of the Part of the Father is 5 degrees.

[4] or, orb.

[5] Out-of-sign orbs are permitted but very weak. This whole body of material is extremely important because it is the first instance in our studies of aspect orbs in something like the form we know them. So far we have found no other examples of them in Greek astrology. We do have to ask, is this an interpolation of later material? We have no way of knowing at this time. [RH]

house of the part of the father, so that if the lord of the Part of the Father is found to be Venus and she is found to be in the house of Mars, you say that his father is adulterous, but the mother is obedient. However it ought to be known that it is not proper to pass judgement on individual configurations on the basis of weak indications. It is fitting therefore to get a third and a fourth testimony and so to pronounce confidently and without doubt. This is Dorotheus' opinion[1]: It is certainly a very true appearance which is built up from many things coming together. It is proper to consider the part of Cupid and see if it is configurated with the Sun or Moon especially by trine and sextile and if they are in obedient signs, then indeed we say that they [i.e., the parents] delight each other. But if only to the Sun, we say that the father is delighted by the mother, if to the Moon, the mother by the father. If the luminaries are averse[2] to each other, the benevolent [planets being] averse[3] to the Sun and the Moon and the malevolent [planets] impede them, we say that the parents regard each other with hatred and are separated in life and death. If the Sun and the Moon are in their own descensions[4] and in the terms of the evil [planets] and aspected by the evil [planets] they are separated by death. But if the benevolent [planets] aspect and they are in the terms of the good [planets], they are separated while living.

[1] This is presumably an interpolation.

[2] *remota.* [RH]

[3] *remoti*. [RH]

[4] debilities—either in fall or in detriment.

XXII. Concerning Which of the Parents Dies First.

Others would expound otherwise but we, testing it, find it thus: The Sun signifies principally the father, but Saturn does secondarily, however more diligently in diurnal and nocturnal figures. Whichever of these two should have proximity with the Moon, to wit, which are aspected[1] by her or conjunct with her and in her house or triplicity, that one takes the place of the father. In exactly the same way, Venus and the Moon of the mother. It is fitting to consider therefore in each nativity, which [planet], be it the Sun, the Moon, Saturn or Venus, is aspected[2] more by the malevolent [planets] or falls next to them. That one itself will be the destroyer of the father and the mother. If indeed the Sun receives the reckoning of the father and it is aspected by Saturn or Mars from a square or is conjunct with the same, even if it is elevated above them from the tenth, without the aspect of the benevolent (planets] it kills the father first[3]. Understand the same regarding the Moon and Venus for the mother. But if the Sun and Moon are evilly aspected or if Venus fell evilly or outside of sect, it kills the mother first. And Saturn improperly aspected[4] by Mars or conjunct with him kills the father.

But some look at the part of the parents and spy out to which part[5] by opposition, square or conjunction, a malevolent [planet] first sends a ray or where it is present. It is worse however if, retrograding, it aspects[6] the part or the lord of the part, it kills this [parent] first. Understand likewise of the Sun and the Moon. Mars irradiating the fourth place from the Sun kills the father[7] first because they take the Sun as the horoscope of the father and the fourth place from the horoscope is taken for the parents. Saturn aspecting the fourth place from the Moon by opposition or square or by conjunction kills the mother first.

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[1] *inspectus.* [RH]

[2] *inspicitur.*

[3] *praeinterfecit.*

[4] *inspectus.* [RH]

[5] i.e., the part of the father or the part of the mother.

[6] *inspiciat.* [RH]

[7] taking *patrem* for *partem.*

Others look to the lord of the angle of the earth and if they find it in a masculine sign they say the father dies first, but if in a feminine sign, the mother.

XXIII. Exposition of the Five Planets to whom are allotted the Greater Years'.

The Sun, since it is the lord of Leo rules the greater years, to wit, 120, half of which, because of its semi circle are 60 years. From these 60 half of which is 30 he [the Sun] gives to the house of Saturn which is opposite his own, to wit Aquarius, which [years] are called [his] lesser years.

But the Moon, since it is Lady of Cancer, rules the greater years, to wit, 108, of which half are 54 years. From these 54, half, to wit, 27 years, the Moon gives to the house of Saturn which is opposite to hers, namely Capricorn. Therefore of the two signs, i.e., Aquarius and Capricorn, the sum of years is the greater years of Saturn, 57.

But the Star of Jupiter, since it is of the same sect with the Sun and the lord of his triplicity, the Sun, of his 120 years, gives half, to wit, 60, on account of the triplicity of Sagittarius, and his [the Sun's] lesser years, which are 19, and these are the 79 greater years of Jupiter which it receives from the Sun.

Likewise the Moon, on account of the benevolence and reception of triplicity for that one [Jupiter], because Pisces and Cancer are of the same Triplicity, she gives Jupiter half of her 108 years, which is 54 years and her lesser years, which are 25 and there happens again the 79 greater years of Jupiter.

But for Mars, since he is of the same sect with the Moon, she gives half of her 108 years, to wit, 54. The Sun, however, on account of [Mars'] invidious imitation of fire and his corruptible substance does not give his major years to him but on account of the triplicity of Aries he gives to him his 18 years divided in two parts, namely 9 and thus happen the greater years of Mars, namely 63.

Likewise, on account of Venus' reception of triplicity, of [her]

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[1] This is an extremely interesting chapter. The origins of the greater planetary periods are shrouded in mystery. This explanations may or may not be post facto rationalizations, but they are interesting and possibly correct. [RH]

exaltation and rulership of house, because the Moon is exalted in Taurus and co-rules in the nocturnal sect, [the Moon] gives half of her 108 years, to wit, 54.

Likewise, Saturn, on account of his triplicity and exaltation in Libra adds 30 years and gives them to Venus all of which together makes Venus' greater years 84.

Mercury however, since Saturn has rule in his houses, to wit, Libra[1] and Gemini, receives from him 57 greater years because of the similar sect and from the Sun [the Sun's] lesser years of 19, from all of which together is Mercury's 76 greater years.

XXIV. On the Four Quarters of the Figure, How You are Able to Know the Four Ages in Nativities through Them.

The beginning of the quarters is the horoscope. Therefore from the beginning of the degree of the ascendant all the way to the degree of the M.C. is called the oriental, masculine quarter[2]. And note that first it is fitting to inspect the years of life and so to determine the quarters. Indeed this quarter signifies the first age of life. The second quarter is the feminine center[3], it is called meridional, to wit, from the degree of the M.C. all the way to the degree of the west. This is the bending[4] of

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[1] Saturn is exalted in Libra which Mercury rules by night by triplicity. [RH]

[2] Statements like this make me think that Ptolemy used this book, or its source, as one of his sources. *Cf.* Ptolemy, *Tetrabiblos*, I, chapter 12, p. 71 in Robbins' edition.

[3] *centrum femineum*.

[4] *declinatio*. The word does not refer to the celestial coordinate of the same name, which is a latter invention. Here we are discussing the 4 quadrants of heaven, as seen from earth. This is the basic orientation of space from which the 12 houses originated by trisection of the quadrants. The modern term "declination" refers to the distance of a celestial body north or south of the Celestial Equator. The Solstitial points of the Ecliptic, 0 Capricorn and 0 Cancer, are also "bendings" the one south, the other north, but we are not discussing them here.

the south and meridional[1]. This signifies the middle age, which is after youth[2]; from the middle age the native begins to show his works. The third quarter is from the degree of the west all the way to the angle of the earth which is the opposition of the MC. [This quarter is masculine and signifies old age[3].] The last quarter is from the angle of the earth all the way to the degree of the ascendant. The feminine quarter is the northern bending. It signifies the last and very old[4] age of life all the way to the hour of death.

End of Part **I of the *Liber Hermetis***

[1] That is, the M.C, or Meridian points due south. As the angle beginning the quadrant gives its name to the quadrant and rules it, the eastern angle or horoscope governs the eastern or oriental quadrant (which, being between the horoscope and the MC is actually the SW quadrant) while the MC governs the southern quadrant (which is between the MC an the Descendent, or Western angle and thus actually in the SW of the figure), the Descendent governs the western quadrant (actually the NW, being twixt the west and I.C. or northern most point), and the I.C. governs the northern quadrant (which is actually the NE).

[2] *post iuventutem.*

[3] The sentence in square brackets shows up in Gundel's text following the words "degree of the ascendant." It is obviously out of place. I have corrected it by placing it where it belongs.

[4] *decrepitam aetatem.*

HERMES TRISMEGISTUS

Liber Hermetis - Part II

The following is a translation by Robert Zoiler of *Liber Hermetis Trismegisti,* from *Abhandlungen der Bayerischen Akademie der Wissenschaften*, (Neue Folge) 12, 1936. "Neue astrologisches texte des Hermes Trismegistos" von Wilhelm Gundel.

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XXV. Concerning the Fixed Stars: In Which Degrees of the Signs They Rise.[1]

On the Fixed Stars and Degrees of Aries.[2]

From the first degree of Aries to the second[3] there rises a fisherman sitting on the [river] bank fishing.[4] This place is called "Diligence."[5] These degrees are unblemished and southern because those who are fashioned in this place are the first born, or the first sons, or the first nourished, or they kill their older brothers. They are diligent hunters and fowlers and many are geometers and arithmeticians.

In the third degree there is the bright star of the Gorgon or Cynocephalus,[6] i.e., having the head of a dog, holding a candelabrum.

In the third degree and a half there rises, according to Ptolemy, a bright fixed star in the end of the Flood of the first magnitude, of the nature of Jupiter and Venus.[7]

The third and fourth degrees are unblemished and southern. They are also called "Diligence."

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[1] Note that the following delineations of the overall fate are made on the basis of the ascending degree. The names given to various segments of the ecliptic are reminiscent of the naming of the paths on the Tree of Life in *Sepher Yetzirah*. The effects of the fixed stars herein listed are catalogued, in part, according to the natures of the planets, much as they are in Ptolemy, *Tetrabiblos*, I, 9., even to being given two planets as descriptive of their effects, but they do not coincide with his attributions. [Additional by RH] The identifications of the fixed stars given in this list with modern ones is according Gundel in his critical apparatus. We plan to check them carefully at a later time, by they all seem plausible.

[2] Here Festugiére is certainly right. We are in a florilége, i.e., a collection of opinions from disparate sources, some older than others. Note Ptolemy inserted at 3 1/2 degrees of Aries.

[3] In all of these constructions, the reader should understand that the last degree is included among the degrees being described. [RH]

[4] Compare the language of this section with that used by Ibn Ezra in describing the rising of the "faces" in *Beginning of Wisdom: An Astrological Treatise by Abraham Ibn Ezra*, by Raphael Levy, Baltimore: Johns Hopkins, 1939.

[5] Throughout this section quotation marks are placed around words and phrases that appear to be titles of degree areas. There were, of course, no quotation marks in the original. It is not completely clear that these were intended to be titles, but most of them do not sound like simple descriptions. [RH]

[6] Probably Theta Eridani. Acamar. [RH]

[7] Probably also Theta Eridani, Acamar, as but given by Ptolemy. [RH]

From the third to the fifth degree the Goddess Pallas rises. This place makes wise men, artificers, master builders, mechanics and slaves who take care of silk.[1]

[From the first degree to the third, the degrees are pure.]

In the sixth degree according to the *Sphaera Barbarica*[2] is the knot of Pisces.[3] This is called "Remission." It makes those, for whom it may be ascending, diligent and reasonable, unmerciful, lucky, prison guards, also captives, and those causing violent death. They perform as ignoble, sycophantic actors. The sixth degree is of the nature of Mars and Mercury.

From the sixth to the seventh is Cepheus.[4] It is called "Remission."

The fifth, sixth and seventh degrees make one suffer affliction.

From the first degree to the sixth are the terms of Jupiter.[5] It is called "the Chariot." When they are rising, they make men mobile and achieving greater things from humble beginnings. Some prosper and are citizens of two cities.[6]

From the eighth degree to the tenth is Perseus flying, having his head below and foot above, showing the head of the Gorgon to the Whale.

From the fifth degree to the ninth is called "Remission[7]" because they are remiss with respect to life and habits.

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[1] *sericarios* This word comes from *Seres*, Chinese, known for the silk trade. Lucan (39-65 C.E.) placed them at the source of the Nile and made them neighbors of the Ethiopians. The confusion of Ethiopia and the Far East has a long and interesting history running from Classical times almost up to the Renaissance. For example, the legend of Prester John sometimes located his empire in India, sometimes in Ethiopia.

[2] The non-Greek, usually Egyptian, Catalogue of constellations. Cf. Testor, *A History of Western Astrology*, Boydell, 1987, pp. 14, 22, 43, 116, 135, 137, 138-9. *Cf.* Round Zodiac in ceiling at Denderah. The *sphaera barbarica* were used for describing the co-risings of the *paranatellontae* with each other and with the signs.

[3] Alpha Piscium, Al Rischa, the Cord. 20 degrees south from the Head of the Ram and 2.7 degrees north of the celestial equator. It is the knot of the united cords of the Fishes. Hipparchus and Ptolemy called it *tōn linōn*. Cicero called *Nodus Piscium*.

[4] *Cf.* Aratus, Stanley Lombardo, *Sky Signs: Aratus' Phaenomena*, Berkeley: North Atlantic Books, 1983, p. 8.

[5] So, in *Tetrabiblos*, Book I chapter 20. ed. cit. The terms listed here, except for some discrepancies in the way the author counted (inclusively or not), are the Egyptian terms, as we would expect.

[6] *bicives*.

[7] This word, *remissio*, has a variety of translations including "letting go," "remission," "relaxation." This word has occurred in various contexts in the last few lines. [RH]

When the eighth degree is rising it makes magnates and kings, or those set up over prisoners.

* From the fifth degree to the eighth are lucid degrees.

The ninth degree is the mouth of the Ram.[1] When it is on the ascendant, it produces men doing foul things, adulterers and those speaking with their noses[2] or mute, and overseers set over those who have been incarcerated.

When the tenth degree is on the ascendant, it makes its natives glorious and outstanding, but committing foul acts, and lacking in the necessities of life. But sometimes [it makes] men of middling livelihood.

* The ninth, tenth and eleventh degrees are southern, dark[3] and full of hail.

In the eleventh degree and 16 degrees there rises [a star] which is in the head of Cassiopeia[4].

From the eleventh [degree] to the twelfth is Cassiopeia. It makes lovers of contention who have good spouses, but in the end they are afflicted.

From the seventh degree to the twelfth are the terms of Venus. It is called Cupid. It causes friendships and the caress of eminent women.

From the thirteenth degree to the fifteenth Andromeda[5] rises suspended in chains above the banks of the Red Sea, as if beseeching.

When the thirteenth [degree] is in the ascendant with Saturn or the Moon it causes crucifixions on account of Andromeda, afflictions from neighbors and treacheries. But if a benevolent [planet] should aspect, they [the natives] are freed[6] from these things by that [benefic], as Andromeda was saved by Perseus, and moreover, they are carried forth from their prisons. But without Saturn and the Moon, when the thirteenth degree rises, it makes shameless men living in prisons. Likewise the fourteenth degree makes men shameless.

When the fifteenth degree is with the horoscope, it makes men famous, glorious and wealthy, those who are incarcerated, exiles, or

[1] Eta and Alpha Arietis. Harnal. [RH]

[2] This is an idiom of some sort which may mean to sneer, or it may refer to a speech defect.

[3] *tenebrosus*.

[4] Zeta Cassopeiae. [RH]

[5] *Cf.* Lombardo. *Sky Signs: Aratus' Phaenomena*, ed. cit. p.9.

[6] taking *salvantur* for *salvatur*.

those who wander from region to region, or businessmen,[1] according to the figure of the nativity.

From the ninth degree to the sixteenth are shadowy.[2]

From the tenth degree to the fifteenth is called "Exaltation," because these degrees make [natives who are] excellent, eloquent and money changers.

From the sixteenth to the eighteenth is Cetus the Whale watching[3] Andromeda.

The eighteenth degree is the loins of the Ram.[4] Cetus rises with it. It makes prison guards, dancers, greedy men and forgers of documents.

The eighteenth degree is the girdle of the Ram.[5] When it is the horoscope it makes sodomites.

From the fourteenth degree and twenty-six minutes to twenty [degrees] and sixteen minutes there rises the triangle Deltoton. It makes farmers living off the land.

From the sixteenth degree to the twentieth, below the girdle, is called "The Ruins" because those born with this section of Aries ascending fall from high places.

From the fifteenth to the twentieth is he who carries a lantern. It makes those who carry lamps in processions and those who sell them.

From the thirteenth to the twentieth are the terms of Mercury. It is good nourishment, love of work, glory and profits.

From the seventeenth to the twentieth [degree] are lucid degrees.

From the twenty-first to the twentieth-third [degree] Ocean rises.

The twenty-first makes men the basest in all respects.

When the twenty-second degree is the horoscope it makes shameless fornicators living off the land.

The twenty-third degree is the end of the tail. When it is the horoscope, it makes those who tie flowers, prosperous gardeners and household superintendents, or those living off the land.[6]

All of Ocean is from the twenty-first to the twentieth-third [degree]. It signifies a royal power.

From the twenty-fourth to the twenty-fifth [degree] is Deltoton. It

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[1] *negotiatores.*

[2] *umbrosi.*

[3] irony.

[4] Nu Arietis. [RH]

[5] c Arietis. **[RH]**

[6] Presumably tenant farmers.

makes builders, carpenters, stone-cutters and all those who build houses honorably, tailors and shoemakers.

The twenty-fourth degree makes sodomites doing foul things, or pimps or shameless men.

When the twenty-fifth degree is the horoscope, it makes shepherds and keepers of cattle.

From the twenty-first degree to the twenty-fifth are the terms of Mars and are called "Distemperance." It causes dissensions, exile, flights, condemnations, adulteries, hatreds, detentions and sicknesses.

From the twenty-first degree to the twenty-fourth the degrees are empty.

From the twenty-sixth degree to the twenty-seventh Aelurus rises. It makes timid insipid detractors.

When the twentieth degree is the horoscope it makes shameless men.

From the twenty-eighth degree to the thirtieth is part of Pegasus.[1] It makes [there is a lacuna in the text] stable boys, cattle thieves and donkey drivers.

The twenty-eighth degree makes shameless men.

From the twenty-fifth degree to the thirtieth is called "Motion," because when these rise it makes mobile men and businessmen.

Whoever is born [with the degrees] from the twenty-sixth to the twenty-ninth [rising] will be great and perpetrators of great things.

From the twenty-sixth to the thirtieth are the terms of Saturn. They are called "Two-Faced." They make superintendents, correction officers, set above the people.

From the twenty-fifth degree to the twenty-ninth the degrees are lucid.

The thirtieth degree is empty.

On the Fixed Stars and Degrees in Taurus.

From the first degree of Taurus to the third are the Pleiades. They are called "Life."[2] These degrees are shadowy because they live not

[1] The winged Horse. This was an important religious symbol for the Phoenicians.

[2] There is an old esoteric doctrine that the source of immortality is to be found in the Pleiades.

lacking in any respect and they are of many things.[1] But they signify certain farmers and governors. But [if] Mars and the Moon are in that place, they [the planets] cut off the genitals.

In the third degree and six minutes the Gorgon rises, of the nature of Saturn and Jupiter.[2]

In the fourth degree and six minutes the head of Perseus rises, of the nature of Saturn and Jupiter.[3]

From the fourth to the seventh is the Hyades. They produce rain, water-carriers and bath keepers.

When the third and fourth degrees are horoscopes, they make the scribes of the [various] countries, and tenant farmers on the villas of kings,[4] feeders of horses or ploughmen. But they will lament much because of their eyes or they will become one-eyed or lunatics.

The fourth and the fifth are not degrees of many children.

From the fifth degree and thirty-six minutes to the seventh degree and six minutes Pleias[5] rises, of the nature of Mars and the Moon.

The seventh degree is twisted around the knee of the Bull.[6] For this reason, from the first degree to the eighth and to the Pleiades, they exist in turbid air. They are makers of thunders and earthquakes, and makers of lightnings and fires. These two degrees, the sixth and the seventh are called "Drying" because when they are horoscopes, they make impetuous men, feeders of pigs and cattle, stupid men who suffer violent death or those who chase wild beasts.

From the first to the eighth [degree] are the terms of Venus and it is called "Cupid" because in an ascendant of this kind they make lovers of purity, [and] cheerful music.

From the eighth to the ninth is called "The Slave," because when they are on the ascendant they make slaves and subjects.

The tenth degree is called "The sufferings of evil things," because they never get good from [an ascendant] of this sort.

From the eighth to the eleventh [degree] there rises Auriga holding back the chariot. It makes outstanding charioteers.

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[1] The logic of this passage escapes me. Perhaps, they [the "living" degrees] are characteristic of many things.

[2] Beta Persei, Algol. [RH]

[3] Tau Persi. [RH]

[4] *conductores vicorum regiorum.*

[5] One of the Pleiades (to be understood as standing for all of them)?

[6] Mu Tauri. [RH]

From the twelfth to the fourteenth is Auriga holding the wheel by the middle.

The twelfth degree causes many slaves to change to lords through Fortune, however they are shameless.

When the thirteenth degree is the horoscope it makes [its natives] free, good, faithful, friendly, magnanimous men who acquire riches, relaxed, but shameless.

The fourteenth degree makes shameless perpetrators of foul deeds, sodomites, lovers of music, those who do not take up ancestral things, those who are friendly lovers of the sciences, but others are hunters suffering violent death.

From the fifteenth degree and thirty six minutes to sixteen degrees and six minutes all of Hyas[1] rises.

From the ninth degree to the fourteenth are the terms of Mercury. They are called "Supine," because when they are horoscopes they make presidents[2], overseers and stewards.

From the twelfth to the fifteenth make shameless men.

From the eleventh to the twelfth the degrees are empty.

From the fifteenth to the seventeenth Orion rises with a sword opposed to Antares.

When the fifteenth degree is the horoscope, in which is the brilliant star of Orion[3], opposite to the star in Antares placed in the fifteenth degree of Scorpio, it is called "Death." It makes tribunes, leaders of armies, chiefs of the military great and terrible, but shameless and perpetrators of foul deeds, however powerful travelling through many regions and subjugating barbarous peoples;[4] but they die a violent death, deceitfully killed or burned to death.

The fifteenth degree and the sixteenth degrees are southern and smokey.

The seventeenth degree makes great tribunes but they die violently.

In the sixteenth degree and six minutes there rises the brilliant star of the Hyades,[5] of the nature of Mars and Venus. This degree is called "The Earth."

[1] Here again the singular form is used. Are we to understand that all the Hyades are meant?

[2] 'President' here means "one who sits in front," not the modern office. [RH]

[3] Pi Ononis. [RH]

[4] *gentes*.

[5] Alpha Tauri, Aldebaran. [RH1

From the eighteenth degree to the twentieth rises the Ship and in addition the Dead Dragon. It is called "the Earth."

From the seventeenth degree to the twenty-second they are field workers who have their livelihood from the earth working [the land] in peril.

The nineteenth degree makes lords with labor.

From the twenty-first to the twenty-third there rises He-Who-Holds-Back-the-Ship, the God disposing the whole world.

The twenty-first [degree] makes black athletes.[1] But if Mars is in the ascending degree, they kill their parents and they are themselves evilly killed or are fed to dogs.

The twenty-third degree is called "*Terminus*,"[2] because, when it is the horoscope, he sails over a very large region and rules very many places.

The twenty-second degree is the beginning of the Flood.[3]

From the thirteenth degree to the twentieth the degrees are lucid.

In the twenty-third degree and sixteen minutes there rises a brilliant star, which is in the end of the left foot of Orion.[4]

The twenty-fourth degree is called "*Terminus*." It is of the nature of Saturn and Jupiter, because it sails a very great region and acquires very many places.

From the fourteenth degree to the twenty-second are the terms of Jupiter. It is called "Beauty, Glory, Approach," unexpected benefit and much friendship.

From the twenty-fourth to the twenty-seventh is the God below the Ship. He signifies the retributions of evil men or the obtaining of good things after death.

From the twenty-fifth to the twenty-seventh is called "Water," because these [degrees], when they are the horoscopes, make merchants[6] making their livelihood on the waters or through some liquid.

When the twenty-sixth [degree] is the horoscope, it makes idle,

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[1] The Michael Jordan degree!

[2] A deity presiding over boundaries.

[3] Lambda Eridani. [RH]

[4] Beta Orionis, Rigel [RH]

[5] Gamma Aurigae, or Beta Tauri, El Nath. [RH]

[6] *negotiatores*.

destructive robbers.

From the twentieth degree to the twenty-fifth the degrees are empty.

The twenty-fifth and the twenty-sixth degrees are southern and turbid and moving the air and lightnings.

From the twenty-third degree to the twenty-seventh are the terms of Saturn. It is called "The Freeing, the Remission of Evils, Continuous Delight and the Loss of Substance."

In the twenty-eighth degree and the twenty-ninth there rises the brilliant star of the She Goat,[1] which is called *"Mazonas."*[2] It is of the nature of Saturn and Jupiter.

From the twenty-eighth degree to the thirtieth is the Bear which is above the heaven. It is called "the Violence of Fire," because these, when they are horoscopes, they [the natives born under them] will have life from fire and iron. They are the terms of Mars, but they will suffer a violent death. Some are thieves, some rapacious, some are sentenced to punishment[3] and some mutilated.

The twenty-ninth degree makes those who are suffering evils or who are lame, always destroying everything.

The thirtieth degree makes prudent and erudite men, but some have cuts from iron or fire or become bath house keepers.[4]

From the twenty-sixth to the twenty-eighth [degree] the degrees are lucid.

The twenty-ninth and the thirtieth degrees are shadowy.

From the twenty-eighth degree and thirty-six minutes to the first degree of Gemini and thirty-six minutes the belt of Orion rises.[5]

On the Fixed Stars and Degrees in Gemini.

From the twenty-eighth degree of Taurus and thirty-six minutes to the first degree of Gemini and thirty-six minutes there rises the zone of Orion and Auriga who stands atop the chariot, the two horses and the

[1] Alpha Aurigae, Capella.

[2] Perhaps. "Amazonas?" Robert Schmidt suggests that *mazones* in Greek refers to those who celebrate the festival of Dionysius at Phigalea. Also *cf.* Hebrew: *Matzon*, "food." One of the goat's attributes is that it will eat anything.

[3] *damnati.*

[4] It appears that to be a bath-keeper was not consistent with being prudent and erudite.

[5] Delta Orionis, Mintaka. [RH]

wheel.

In the first degree thirty-six minutes there rises the middle star of the three in the belt of Orion,[1] of the nature of Saturn and Jupiter.

From the first degree to the second there rises Cetus's tail and Hercules. It is called "Wind," because by these, when they are horoscopes, they become merchants going to many places, frequently living among strangers. They make lovers of music, the sciences and philosophical doctrines.[2]

The third degree signifies the same thing. It is likewise called "Wind."

From the third degree to the fifth [is] Hippocentaurus and Apollo.

From the first degree to the sixth the degrees are lucid, because, when they are in the ascendant they make sailors. It is called "Tranquility." But if Saturn is present it makes excellent physicians and notaries and herbalists, augurs, priests, those who are constant,[3] assistants and those expert in *mathesis*.[4]

In the fifth degree and twenty-six minutes there rises a star, which is in the right shoulder of Orion.[5] It is of the nature of Mars and Mercury.

In the sixth degree and twenty-six minutes there rises a star of Auriga, of the nature of Saturn and Jupiter.[6] In the head of Auriga there is another brilliant star in the sixth degree and fifty-six minutes.[7]

From the first degree to sixth degree are the degrees[8] of Mercury. It is called "Tranquility" because by these, when they are horoscopes, are made [natives who are] constant, intelligent, taciturn, and able to navigate.

From the sixth to the seventh degree there are the Dragon, the Bear

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[1] Epsilon Ononis, Alnilam. [RH]

[2] *scientiae et disciplinae.*

[3] *assiduos.*

[4] The word *mathesis* in Greek originally meant any art which could be learned. By the European Middle Ages it had two meanings. If the 'th' was aspirated and the 'e' kept short (as in "the"), it meant mathematics and included all the Quadrivium, including astronomy. If the 'th' were sounded as 't' and the 'e' lengthened (as in "fee"), it meant divination by numbers. This latter included astrology and arithromancy. The former was considered licit by the church, the latter was condemned.

[5] Alpha Ononis, Betelgeuse. [RH]

[6] Beta Aurigae, Menkalinan. [RH]

[7] Delta Aurigae. [RH]

[8] The words *gradus* and *terminus* are here used interchangeably.

and the Hunter. It signifies illness, imprisonment and chains.

From the eighth to the tenth [degree] is Theseus standing on his knees. It makes stone cutters and every labor performed sitting.[1]

The eighth, ninth and tenth degrees are shadowy.

From the eleventh to the twelfth [degree] there rises the Ship and the Crown.[2] It makes actors, mimes and jesters.

From the seventh [degree] to the twelfth are the terms of Jupiter. They are called "Benefits" because those of this sort both do good and they receive benefits and they become beneficial. Whenever the time arrives, the eighth and ninth degrees make winter.[3] They are southern and are significators of good aspiration.

From the fourth to the twelfth [degree] is called "Temperance," because for those whose horoscopes they are, they give a well tempered mind.

The twelfth degree, when it is the horoscope [and is] with Mars, makes sacrileges and enmities.

From the thirteenth degree to the fifteenth degree Theseus rises, who appears half-complete from part of the Crown. It is called "The Descent," because from middle age they fail away from their own goods. They are brought to pass in strength or prudence or power.

From the thirteenth degree to the eighteenth degree Faon rises, a Satyr with a walking stick and a dog. It makes fighters and all things which participate in rhythm and exercise.

From the thirteenth degree to the seventeenth are the terms of Venus. It is called "The Place, Flower, Beauty, Felicity from Unexpected Things."

From the eleventh to the fifteenth degree are lucid degrees.

From the sixteenth degree to the seventeenth the degrees are empty.

From the nineteenth to the twentieth the Serpent rises. It makes hunters of wild beasts, fowlers, moreover some having a trade next to the waters, or those lurking outside the city, those causing despair, envious persons, and those who polish skins such as snake skin.

In the twenty-first degree and six minutes there rises the bright Dog star, of the nature of Mars and Jupiter.[4] It makes great gourmands.

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[1] or, "every sedentary profession."

[2] *Corona.*

[3] Or, "the rainy season."

[4] Alpha Canis Maioris, Sirius. [RH]

From the twenty-first degree to the twenty-second the Hen rises and the Tail of the Whale [Cetus]. It makes [the natives] very changeable, unstable of mind and imagining beyond their limit.

From the twentieth to the twenty-fifth degree *Tripes*[1] and above, *Cithera* and *Crater*. It makes soothsayers, *hypnocrites*,[2] poets, physicians, herbalists, or grammarians, prudent, temperate men, pious magnates and priests.

From the eighteenth to the twenty-third degree are lucid degrees.

The twenty-fourth degree makes those who linger on fountains, rivers, and swamps or in ditches; many are made soft of body.[3]

The twenty-fourth degree is southern and signifies benefits and is a causer of earthquakes.

From the eighteenth degree to the twenty-fourth degree arc the terms of Mars and it is called "Fortitude, and Presiding Power and Benefits."

When the twenty-fifth degree is the horoscope it makes athletes and these same particularly boxers, champion wrestlers; and soldiers and prison guards [are made]. It also makes musicians or acrobats, but they are harmed in the head, because there rises with it the bright star in the head of the preceding Twin, of the nature of Jupiter and Mercury.[4]

When the twenty-fifth and twenty-sixth degree are horoscopes, they harm the head in every way, as we said above.

From the twenty-sixth to the twenty-eighth [degree] is part of Auriga. They are southern degrees and significators of good aspiration and inducers of earthquakes. They make gamesters,[5] those who play at dice,[6] wretches, those with gout, rheumatism.[7]

The twenty-second degree to the twenty-seventh degree is called

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[1] "Three-footed."

[2] interpreters of dreams.

[3] An aspersion regarding the entertainment of such natives is implied.

[4] Alpha Geminorum, Castor. [RH]

[5] *aleatores*. Those who play at dice.

[6] *taxillatores*. Dice players again. This time a small die is referred to. Apparently there were several kinds of dies used to play dice.

[7] According to Niermeyer, *Mediae Latinitatis Lexicon Minus*, *contractos* means those who have rheumatism, which certainly fits in juxtaposition to gout. [RH]

"*Gene*,"[1] because by these, when they are horoscopes, [the natives] are delayed in humid places, fountains, rivers, or in ruinous places.

From the twenty-ninth to the thirtieth degree arise Delphinus and the Satyr.

The twenty-eighth degree to the thirtieth is called "Conjunction." These degrees cause earthquakes, mariners, swimmers, managers of agreements,[2] gluttons.[3] It is called "The Chain," because many of them are placed in custody or become prison guards or those who swim with implements bound together with others[4], or they in some way receive the experience of prison.

From the twenty-fourth degree to the thirtieth the degrees are shadowy.

From the twenty-fifth degree to the thirtieth are the terms of Saturn. It is called "Subjection." It causes one to be orphaned, bindings, dishonorable military service, loss of dignity.

On the Fixed Stars and Degrees of Cancer.

From the first degree to the second of Cancer Argo rises half visible, and the figure of the Shepherd.

In six minutes there rises the brilliant star which is above the head of the following Twin,[5] of the nature of Mars, it makes seamen, captains of ships, travellers and fishermen, and those who bring up sponges, and merchants and businessmen. Many are harmed in the head.

From the third to the fifth degree there rises He-Who Moves-the-Ship, and the open mouth of the Lion. It makes sailors who climb in the mast of a ship, and who give indications of the land, winds or cities.[6] or gold workers, which the common people call *perenenses*,[7] or guards

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[1] This name, Gundel tells us, shows up only in the *Liber Hermetis* He considered it one of the new Hermetic star names connected with magical practices. He connects it to the zodiac of Dendera and to the goddess *remen-har* mentioned by Brugsch *(Thesaurus inscr. Æg. I. 137ff.)*.

[2] *tractatores compositorum.*

[3] *glutones.*

[4] The precise meaning of this is unclear. It may refer to pearl divers or sponge gatherers, who swim tied together, so that they can be pulled out. [RH]

[5] Beta Geminorum, Pollux. [RH]

[6] in other words, the lookout of a ship. [RH]

[7] Unknown word.

of wine barrels,[1] schismatics,[2] thespians,[3] stupefied people,[4] those who lie down,[5] those uniting for evil purposes,[6] quarrelsome people.[7] However, these people die in public by fire or iron, if Mars is in the ascendant, but by water, if Saturn be there instead.

In the second degree and thirty-six minutes Canis Minor[8] rises, having been aroused by the rays of The Dog. It is of the nature of Mars and Mercury and it signifies the aforesaid things.

When the fifth degree is the horoscope, it makes fishermen, sailors and navigators.

From the sixth degree to the seventh degree is the Fountain and the two Asses in the mouth of the Lion.[9] It signifies advantage. They conduct their lives humbly, living a relaxed life without elegance.

From the fourth degree to the seventh according to the *Sphaera Barbarica* is the Little Cloud.[10] When it is on the horoscope, with Mars and the Moon, it makes blind men or those having cataracts," damaged eyes.

The sixth and seventh degree makes effeminate men who sleep with

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[1] *thunnorum*. Sorry Charley, we're not speaking classical Latin here. If we were, our guards would be keeping watch over tuna fish (*thunnus*). Our author (or editor) goofed and wrote *thunnorum* instead of *thunnorum*, which in any case should have been *tunnarum*, the plural of Medieval Latin *tunna*, from which we get English tun, a large barrel or cask for storing wine or ale. The guards were posted to keep away wine-bibbers, not cats.

[2] *cismaticos* = *schismaticos*. [Additional by RH] This peculiar form of the word is either Sicilian or Spanish according to the O.E.D. This is consistent with the other Sicilian words that R. Zoller has noted in his introduction to Part 1 of the L.H. See *Liber Hermetis*, Part I, p. xxiv.

[3] *theaticos*.

[4] *stupefactos*. Also senseless or benumbed persons. [RH]

[5] *desensores*. A reference to craven sexual behavior.

[6] *ad mala concurrentes*

[7] *rixatores*.

[8] *Anticanis*, i.e., Procyon, Alpha Canis Minoris. Vide. *Star Names: Their Lore and Meaning*, by Richard Hinckley Allen, NY: Dover 1963 pp. 131-133.

[9] Gamma and Delta Cancri. [RH]

[10] See below page 16, note 1. This cloud is also known as the Beehive. It is interesting to note the various positions given in this section of the text for this cloud. The text itself appears to be (accidentally) a record of precession. One wonders if this hermetic text contributed to Thebit ben Qurra's Trepidation Theory which dealt with an incorrect conception of Precession.

[11] *nubecula*.

animals.

From the first to the seventh degree are the terms of Mars. It is called "Possession, Confusions, Enmities, Dangers and Exiles."

From the seventh to the eighth degree Praesepe rises, and Lyra playing the lyre. But some say that the Little Cloud is in the eighth and ninth. They make those having an easy life with relaxation and much putting off until tomorrow, living without a thought [for tomorrow] with delight.

The eighth degree makes sober, just men, compassionate, sometimes laborers, or those working in workhouses,[1] suffering evil things.

The ninth degree makes arrogant, cupidinous, luxurious, adulterers or desperate, impious hunters, and those who have their eyes wounded.[2]

According to Dorotheus,[3] the Little Cloud in Cancer rises in the ninth degree.

The tenth degree is called "Solution," because they will travel in many lands and they become rich.

From the eleventh to the twelfth [degree] is the Little Cloud. It signifies the robe of secular things.[4] They make just men, cheerful and

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[1] Hellenistic Egypt must have been full of prisons.

[2] The ancient Egyptian physicians were renown for their ability to cure diseases of the eyes.

[3] Mid 1st cent. C.E.

[4] The *saecularia* were games held at intervals to celebrate the salvation of the world from the periodic destructions by fire and water (called, in Greek, *Apokatastasis)* which marked the transition from one age to another, or in gratitude to the gods for having enabled the people to escape epidemics or other catastrophes The concept of the *Apokatastasis* was that of a periodic purging of evil and disharmony from the world Those who survived into the next age were "just and fortunate." Among the Greeks, there were many myths of certain ages of the world (Golden Age, Silver age, etc) all mixed up with astronomical theories of the whole world order beginning anew when the planets returned to their original positions after what was called the *magnus annus* or Great Year. The same series of people would appear on earth again and repeat the various exploits of their lives *(Cf.* Virgil, *Eclog.* iv, 34ff). Among the Greeks the idea was held that the cycle began anew after four periods of 110 years each *(Cf* Augustine, *De Civ. Dei.* xxii. 28. He quotes Varro from *On the Origin of the Roman People,* "Certain astrologers," he says, "have written that men are destined to a new birth, which the Greeks call *Palingenesy.* This will take place after four hundred and forty years have elapsed; and then the same soul and the same body, which were formerly united in the person, shall again be reunited.") The Romans took up this belief and practice and saw such ideas as linked to the Sybelline Books (Horace, *Carm. Saec. 5).*

fortunate.

From the twelfth degree and twenty-six minutes to the fourteenth degree and forty-nine minutes the Little Cloud rises. According to Ptolemy[1]

this is in the thirteenth degree. When it is found in the ascendant [it shows] one having a rich voice.

From the eighth to the thirteenth degree are the terms of Venus. It is called "Concupiscence."

The eighth and ninth degrees are southern, frigid and windy, and the terms of Venus. They make lovers of purity and those who are desirable.

From the eighth to the twelfth the degrees are lucid.

From the thirteenth to the fifteenth degree is the Dog Star.[2] It makes men terrible in battles and kings. It also causes great sicknesses.

The thirteenth and fourteenth degrees are shadowy.

The fifteenth degree is called "The Constellation," because it signifies regarding appearance and splendor.

From the sixteenth to the seventeenth degree the Satyr rises. It makes those who are naked, brigands, those for whom [the police] are looking.[3]

At these celebrations, which marked the transition from one age to the next, games were held in honor of the gods and propitiatory offerings were made for all alive at that time. When that whole race had passed away, the gods signified that the cycle was over by sending prodigies, and a new sacrifice had to be ordered (Censorinus, *De die natali*, 17.5).

[1] In *Tetrabiblos*, I. 9. a cloud-like cluster in the breast [of Cancer], called the Manger [Praesepe, or Beehive] is mentioned. In the *Almagest* it is said to be at 10 1/3 degrees. Ptolemy's floruit = 160 C.E. The text claims Ptolemy's position for the Little Cloud is 13 degrees. In this case, the text seems to have been corrected by 2 2/3 degrees. This would be 266 years at the commonly used rate of precession in the early centuries C.E. (1 degree per century). 266 + c 160 (Ptolemy's floruit) = c 426 C.E. Pingree reckons a bit later overall. At a rate of 50.25 seconds /annum, this would be about 190 years, this would come to c 350.

Dorotheus is represented as claiming that the Manger is at 9 degrees. The difference between the *Almagest's* position (10.5 degrees) and what the text says Dorotheus' position is = 1.5 degrees. At 1 degree/ century, this amounts to 150 years. At a rale of 50.25"/year, it would take roughly 107.46 years to travel that distance. Thus Dorotheus would have composed his tables about 53 C.E., which may be roughly correct and would suggest that the star positions might have been arrived at by observation.

[2] This does not seem to be Sirius. [RH]

[3] *excogitatos*.

From the fifteenth degree to the eighteenth degree the degrees are lucid.

From the eighteenth degree to the twentieth are the Three Graces. They produce strength, prudence, temperance, beauty, wealth and [pleasing] voice.

When the eighteenth and the nineteenth degrees are horoscopes with Jupiter preceding, they make merchants, greedy men, money-lenders, and some famous athletes. This is because the head of the Hydra is there.[1]

When the twentieth degree is the horoscope, it makes lame, crook-footed men with useless hands, living from spices and fruits. They make lovers of music. But if Mars is in this degree, it makes eunuchs.

From the fourteenth degree to the nineteenth are the terms of Mercury. It is proper, the friendship of great men. Some however, are lovers of words.

The twenty-first degree and forty-six minutes is the star in the end of the nose of the Lion.[2]

From the twenty-second degree to the twenty-third is the head of the Hydra.[3]

The nineteenth to the twentieth degrees are dark.

The twenty-first degree to the twenty-third are the hind parts of the Bear.

The twenty-first degree is southern and cold and windy. It is called by many the Dog Star.[4] It signifies the final act of doing and glory.

From the twenty-fourth degree to the twenty-sixth are the middle of the Scarabeus. It makes disciples [or apprentices], practitioners and busy men.

The twenty-fifth degree makes happy men, adulterers, doers of foul deeds. This is because this is the place of the Dog.

The twenty-sixth degree is called "Measure," because it is a sign of worthy performance[5] in life.

From the twentieth degree to the twenty-sixth are the terms of Jupiter. It is called the term of life and the exaltation of Jupiter. They

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[1] Epsilon and Eta Hydrae. [RH]

[2] Kappa Leonis. [RH]

[3] Epsilon and Eta Hydrae. [RH]

[4] Again, not Sinus. [RH]

[5] *invanae operationis in vita.*

make benefactors, lovers of food, lovers of things made by artisans; some, however, are those desiring something from the gods.

From the twenty-seventh degree to the thirtieth the tail of the Hydra rises. They are the terms of Saturn. They make fishermen, water carriers, bath-attendants, river pirates,[1] gardeners, drinkers of fountains and whatever things are made in wetness.

From the twenty-eighth degree to the thirtieth are made impious and shameless [natives]. These cohabit with [their] mothers and [their] stepmothers.[2] But some are hunters, and fighters with wild animals.

The twenty-ninth degree is called "The Wedding of the Gods."

From the twenty-seventh degree to the thirtieth are the terms of Saturn. Many are made unstable, raging insanely with indignities. Men of many counsels and extremely changeable [men] are made.

From the twenty-first degree to the twenty-eighth are lucid degrees.

The twenty-ninth and the thirtieth degrees are empty.

On the Fixed Stars and Degrees of Leo.

From the first degree to the second degree of Leo there rise the middles of Hydra, Auriga, and Argo. When these are horoscopes, they make farmers, gardeners, fowlers, collectors of seeds, bathers,[3] gladiators,[4] sailors, witnesses[5] (but evil ones), evil-doers,[6] eaters of evil things,[7] those suffering evil things, pimps, those having a stinking mouth or having a disagreeable voice. Many die on the gallows, or they kill their parents.

In the third degree and twenty-six minutes there rises the beginning of Hydra.[8] It is of the nature of Saturn and Venus.

From the fourth degree to the fifth degree is the Crow near Crater.

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[1] *captatores fluminum.*

[2] Can this be an example of an alien astrologer condemning Pharaonic Egyptian marriage practices?

[3] *lotores.* Lewis and Short show *lotus* as from *lavo*, to wash. I therefore suggest *Lotores* as a form of *lautores*, from *lautus*, "washed." Perhaps the Latin translator means wash-house attendants?

[4] Paradoxically, because they also stand on sand, teachers of arithmetic are also called *arenarius* or *harenarius.*

[5] *superstes.* This word in Medieval Latin also means a supervisor. [RH]

[6] This term was occasionally applied to witches and sorcerers as well as to criminals.

[7] Another reference to black-magical practices.

[8] Alpha Hydrae, Alphard. [RH]

He who has these as a horoscope will dominate the people. Being the friends of magnates, they (will themselves be] magnates. They make prognostications and proper harmony.

In the fifth degree and the fiftieth minute there rises the brilliant star in the heart of the Lion.[1]

But the sixth degree is summery.[2]

From the first degree to the sixth degree are the terms of Jupiter. It is called "The Ascension of Success," because they [its natives] are exalted from an inconsiderable fortune.

From the first degree to the sixth the degrees are lucid.

From the eighth degree to the tenth is Draco standing between the two Bears.[3] These three degrees are shadowy. They cause protection, caution, separations of parents, brothers, husbands and wives.

The eighth degree is called "The Place," because their place is allotted and he will rule many regions and he will cultivate very much land, but he will be a perjurer, of a malicious nature and he will be a captive.

When the ninth degree is the horoscope, it makes glorious princes, lovers of wrestling. They swear, are adulterers, of evil nature and are imprisoned.

When the tenth degree is the horoscope, whoever the native will be, he will not be nourished by his parents, but he will come to alien hands.

From the eleventh degree to the twelfth degree are the Phrygian Flute Players,[4] "The Sterility of Great Hope." These die by iron.

When the eleventh degree is the horoscope, it makes audacious[5] leaders of armies, irascible and venereal. They feed and teach many people and the sons of kings and magnates, and through them they become great. But some become physicians or pharmacists. They die by iron.

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[1] Alpha Leonis, Regulus. [RH]

[2] *aestivus*.

[3] *Cf. Phaenomena*, Aratus, trans. Stanley Lombardo, pub. as: *Sky Signs: Aratus' Phaenomena*, Berkeley: North Atlantic Books, 1983, p. 3.

[4] *Frigii Tibicines Frigii* from *Phrigii*, not *frigus*. The tibia was used very anciently as a musical instrument, especially in connection with magic. *Cf.* the identical practice among 19th century Tibetan monks in Alexandra David-Neel *Mystery and Magic in Thibet*. The use of the word here may refer to some Anatolian cult which preserved this neolithic practice.

[5] *temerarius*. This word also means thoughtless.

From the seventh degree to the eleventh degree are the terms of Venus. It is called "Happiness of Benefit;" the friendships for those who are greater."

From the thirteenth degree to the fifteenth degree Corona arises.

And the thirteenth, fifteenth and sixteenth degrees are windy.

In the seventeenth degree and thirty-sixth minute there rises a brilliant star which is over the limbs of the Lion,[1] of the nature of Saturn and Venus.

The eighteenth degree is called "The Lion's Mane."[2] It is vulnerable.

From the twenty-first to the twenty-second degree Hydra rises, which is under the Bear.

From the twenty-third to the twenty-fifth degree is the Wash Basin in the middle of Draco.

From the twenty-sixth degree to the twenty-seventh there rises the Two Headed One[3] who is under the Wash Basin.[4]

In the twenty-seventh degree there rises a brilliant star which is in the tail of the Lion,[5] of the nature of Saturn and Venus.

From the twenty-eighth degree to the thirtieth Typhon rises.

The twenty-eighth degree is windy.

The twenty-ninth and thirtieth are southern. They make rude, foolish men.

When the twenty-eighth and the twenty-ninth degrees are in the horoscope, they make malicious, shameless, foul parasites, but some are lepers or those suffering elephantiasis.

When the thirtieth degree is the horoscope it makes superfluous, shameless, useless, ignoble persons, and the greatest old age.

From the twenty-fifth degree to the thirtieth are the terms of Mars. These degrees are shameless and foul-doing. They make labors and those suffering the misfortunes of evil things. Some are exposed in body to extreme danger, but they become shameless, sordid, and doers of foul deeds.

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[1] Delta Leonis, Zosma. [RH]

[2] Coma Berenices [RH]

[3] *Ancipiter.*

[4] *lavatorium.*

[5] Iota Leonis. (RH]

From the first degree of Virgo to the third Spica rises.

The first and the second degrees are called "The Road," because they [the natives of this ascendant] will travel over a wide area; they will be wealthy stewards and agents.[1] Sometimes, being fighters,[2] they will be crowned. They become friends of great men and doctors,[3] always having plenty.

When the third and fourth degrees are horoscopes, they make gracious, beautiful, overseers of farm estates,[4] locals,[5] possessing many things, sodomites.

From the fourth to the sixth degree is "The Sword."[6]

The fourth and fifth degrees are southern.

[The fourth does as said above.]

When the Moon rises in the fifth, sixth and seventh degrees, it makes great men ruling in many places. They will be familiars to the king. Some indeed are made worthy of sacred things.

From the first degree to the seventh are the terms of Mercury. It is called "Diligence, Philosophy, Geometry, Mechanics." Some become rhetoricians, astrologers, astronomers, or those whose livelihood is from philosophical doctrines.[7]

From the seventh degree to the tenth He-who-carries-the-Small-Lyre rises.

The ninth and tenth degrees are southern.

From the sixth to the ninth are degrees directing from mean things to the discipline of the arts.

From the tenth to the eleventh the degrees are empty.

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[1] *dispensatores et procuratores.*

[2] *certantes.*

[3] i.e., teachers, not physicians. [RH]

[4] *villicos.*

[5] *locogenos.* [Additional by RH] This word cannot be found in any of the lexicons. It would appear to be a combination of Latin and Greek meaning "born in the place." However, this is a guess.

[6] From the Greek *machaira.*

[7] *a disciplina vitam habentes.*

From the eleventh to the thirteenth there rises Lucina[1] sitting and bearing[2]children. It is called "Providence [and] Justice." It makes judges, keepers of court archives and chief magistrates.[3]

From the fourteenth degree to the fifteenth is called "The Dwelling and Exaltation of Mercury and Fortitude," because it makes strong athletes and rational and diligent scribes. It also causes the prognostication of things.

From the sixteenth degree to the eighteenth *Frix*[4] directing the plough and holding the ship. It signifies justice and the most excellent management of life.

The sixteenth degree makes sodomites, hairdressers,[5] but women like sterile sisters, and those who twitter.[6]

From the eighth degree to the seventeenth are the terms of Venus. It is called "Without Sadness, Happiness and Invention."

From the twelfth to the seventeenth are lucid degrees.

From the nineteenth to the twenty-third degree Puella[7] rises, she who stands above the tail of the Hydra. It signifies the unstable progress of life.

The eighteenth and nineteenth degrees are called "Width," those who are wide of body and fleshy.

When the twentieth degree is rising with the Moon in the ascendant, either northern or southern,[8] it makes natives possessing and selling great things, and those who do good things for some from whom

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[1] The Goddess of childbirth. She is represented as sitting because it was common ancient practice to give birth, not by lying on one's back as is the modern practice, but by sitting in a "birthing-chair" which facilitated birth by exploiting gravity. The modern practice derives from the surgical demands of Caesarian section.

[2] *baiulans puerum*. the verb, *baiulans* from *bajulo,* is usually used for pack horses carrying burdens. One would expect *partio* or *porro.*

[3] *dictatores*

[4] A God

[5] *ornatores mulierum.*

[6] *trissatrices* from *trisso, -are*, to twitter via *trissatrix*, a woman who twitters. Pl. *trissatrices.*

[7] The Girl. A reference to the fact that the constellation Virgo is close by Hydra? *Cf* Stanley Lombardo, *Sky Signs: Aratus' Phaenomena*, Berkeley: North Atlantic Books. 1983, p. 25, lines 580-590.

[8] *septemtrionalia vel meridianalia.* [Additional by RH] That is, it is either on the I.C. or M.C. or possibly of northern or southern latitude or declination. This is not clear See also page 23, note 7.

they receive ingratitude, [and they make] statutes concerning judgments, and those fearing God.

The twenty-first degree is southern.

From the eighteenth degree to the twenty-first degree are the terms of Jupiter. They are called "Glory, Advancement, Friendship." They make worthy managers of peoples.[1] These degrees are dark.

In some [book?], the eighteenth and nineteenth degrees are the Crow.

From the twenty-fourth to the twenty-sixth Pluto rises, forcing asunder the separation of bodies and souls.

The twenty-fifth degree makes those common to many, lascivious men[2] loved by women, or procurers of women. But women are [also] made loving men,

The twenty-sixth degree makes [natives] sterile, substituted children,[3] they will dominate whosoever. But the women are made sterile and [become] whores.

From the twenty-seventh degree to the thirtieth rises the Bullock's Head.[4]

The twenty-eighth degree, in which is a brilliant star,[5] is dry,[6] full of mist, hail, and wind. This place signifies the victor in doing things.

The twenty-seventh degree with the Moon being northern[7] makes powerful magicians, pius farmers, solitaries having a life [there is a lacuna in the text here of about ten letters] or of silvery things. However they become doctors,[8] those who implant,[9] or those who

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[1] *insignes populorum praepositos*. This is an office to which a general might entrust one of his trusted officers in order to ensure that a region would be pacified and well governed in his absence.

[2] *venereos*. This word (*Venerii.-orum*, m.) also signifies a temple slave in the temple of the Erycinian Venus. This famous temple, situated on the summit of the Eryx mountain in northwestern Sicily, overlooked the city of the same name. Virgil tells us Aeneas founded it. Apparently male slaves were kept there having duties analogous to the Greek *hetaira* and temple prostitutes of Canaan.

[3] *filios supponentes*. This probably means children of someone other than their supposed father, i.e., supposititious. [RH]

[4] *Bukephalus*.

[5] Zeta Virginis? [RH]

[6] *inaquosus*. This seems strange in view of the adjectives that follow [RH]

[7] *septemtrionali*.

[8] R. Schmidt suggests doctors. The text has *iaz*..

[9] R. Schmidt suggests Greek *rizotēr*. The text has *rizatores*.

bend.[1]

From the twenty-first degree to the twenty-eighth are the terms of Mars. These degrees are lucid. They are called "The Torch,"[2] because they become illustrious soldiers or they establish judgments.

The twenty-ninth degree and the thirtieth are the terms of Saturn. It is called "The Exit," because, going out from their own, they do not return, but from the heights they are brought low with respect to dignity and they are put in peril. These degrees are empty.

On the Fixed Stars and Degrees of Libra.

From the first degree to the third there rises The Bed and a woman lying in it. It signifies a good and relaxed life. These degrees are lucid.

In naught degrees[3] and six minutes Spica rises,[4] a brilliant star of the nature of Mercury and Venus.

In naught degrees and twenty-six minutes Arcturus rises,[5] a brilliant star. Some call it Boötes. [It is] of the nature of Jupiter and Mars.

From the fourth degree to the sixth rises the two ghosts[6] of Saturn and Apollo. They make envious men and destroying, jealous men.

From the first degree to the sixth are the terms of Saturn. It is called "The Taking Away, Perdition, Loss of Dignity and Substance."

From the seventh degree to the tenth is Chiron, who is drawn by the hair from the slime by the Hero. He calls to [him], but he does not hear. It signifies strength in counsel and violence.

From the fourth degree to the eighth are shadowy degrees.

The ninth degree is misty, southern and windy.

From the eleventh degree to the twelfth rise Venus and Adonis. They make affectionate [people] and [they make] he who is in power, and lovers and those secretly desiring their loves.

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[1] *campsores*, from campso, -are to bend (Greek *kampto*).

[2] *lumen*. This word was supplied by the editor on the basis of what Critodemus says. His text has the greek word *lampoi*.

[3] The author did not yet have the zero or cipher as a place holder.

[4] Alpha Virginis. [RH]

[5] Alpha Boötes. [RH]

[6] *larvae*.

The tenth and the eleventh degrees are called "Necessity"[1] because he who is born according to these places falls into necessities and is imperiled in conflicts.

From the thirteenth degree to the fifteenth degree Auriga rises without his Chariot. It makes entreaties,[2] unhappy and idle people.

The twelfth degree and the thirteenth and fourteenth are called "Confusion," because they always encounter confusion in combats, or they are endangered by the sword in desolate places.

From the seventh to the fourteenth degree are the terms of Mercury, and of the nocturnal triplicity.[3] It makes well-spoken businessmen, [and] lovers of the sciences.

From the ninth degree to the fourteenth degree are lucid degrees.

From the fifteenth degree and six minutes to the twenty-fifth degree and six minutes rises all of Corona.

In the fifteenth degree and six minutes rises the bright star of the Northern Crown,[4] of the nature of Mercury and Venus.

From the sixteenth degree to the eighteenth degree rise the Three Heroes, who are called "The Baldistae." It signifies exercise, philosophy, clemency.

The sixteenth degree makes lawyers,[5] apothecaries,[6] enchanters,[7] physicians, astrologers sitting and addressing [those present].[8]

From the nineteenth degree to the twenty-second the two Runners running away from each other. One runner, nude, holds up a skull and a crown. They signify those who strive in combat and contest and in the theater and who live from the public wealth.

From the fifteenth degree to the twentieth are shadowy degrees.

From the fifteenth degree to the twenty-first are the terms of Jupiter. They are called "Divisions, Inheritances and Donations of

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[1] The use of the word here is probably much the same as in Chapter IV, "On the Necessary Place." [RH]

[2] or those who make entreaties. [RH]

[3] Virgo is of one of the two nocturnal triplicities, the other being that of Cancer, Scorpio and Pisces. Also Virgo is the nocturnal sign of Mercury. [RH]

[4] Alpha Coronae Borealis, Alphecca. [RH]

[5] *advocatores.*

[6] *farmacators.*

[7] *praecantores.*

[8] It would appear from this statement that the astrologer, when requested to prognosticate, would do so while seated. The seated position being a token of honor due him in his role of diviner or interpreter of the will of the gods.

Land."

The twenty-first and twenty-second are lucid, shadowy and windy degrees.

From the twenty-third to the twenty-fourth degree Vulcan rises. It makes those who make things.

When the twenty-second and the twenty-third degrees are on the horoscope, there are made those who hang themselves due to some judgment or conflict.

The twenty-fourth degree makes powerful people or those discovering treasures, unstable, unjust, dying publicly.

From the twenty-second degree and sixteen minutes there rises the head of the Serpent of Ophiuchus.[1]

From the twenty-fifth degree and thirty minutes arises the brilliant star which is in the north Claw of the Scorpion.[2] [It is] of the nature of Jupiter and Mercury. It is called "The Mansion," because those who have it on the horoscope, will never travel, but they are exhausted by their professions.

The twenty-sixth degree and the twenty-seventh degrees have two stars in one of the parts of the lower Scale[3]. In these two degrees are made unstable, unjust men who die in public.

From the twenty-second degree to the twenty-eighth are the terms of Venus. It is called "Pleasure," because it makes lovers of purity, of benefit, erudite men eating pure foods, and lovers of wrestling.

From the twentieth to the twenty-eighth degree rises The Ship, and he who will lie down to sleep in it, and The Sea Captain on the horse.[4] It makes experts, those who devise [solutions] in adversities.

From the twentieth to the thirtieth degree there rise the two *Crania* or Wheels, and the Goat, and the swamp of Acheron,[5] and the Little

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[1] Iota Serpentis. [RH]

[2] Beta Librae, the North Scale. [RH]

[3] *Trutinae*. These stars are Gamma and Iota Librae. [RH]

[4] *equo*. Literally this means 'horse,' but it does sometimes also mean 'ship' which is the probable meaning here. [RH]

[5] *Acherontis Palus*. There was a river in Epirus named Acheron which flowed through the lake Acherusia into the Ambracian Gulf (now Suli) in the Ionian Sea. A river of the same name was said to exist in the Lower World (or to surround it) around which the shades of the dead were believed to hover. Into this river flowed two other streams, Cocytus and Pyriphlegethon. In later writers Acheron = the underworld itself. The underworld was occasionally thought of as a bog or swamp. The dead were brought to the banks of the river by Hermes and they had to pay a ferryman to carry them across to the

Ship of Acheron. They are indeed the terms of Mars. It is called "Strength." There are glorious leaders in the army, but they are unfortunate in some things, afflicted men always thinking about venereal things; like scorpions they thrust with the sting.

From the twenty-eighth degree to the thirtieth is called "Increase," because they will be increased and perfected. They become great in body.

On the Fixed Stars and Degrees in Scorpio.

From the first degree of Scorpio to the fourth there rises the Hippocentaur who carries the Hare. This place, from the first degree to the fifth, is called "The Meeting," because they meet wild animals of this sort [and] either, meeting, they die, or they become hunters or soldiers.

The fourth degree is southern. It makes experts.

From the fifth to the seventh degree is the *Uranoscopus*, i.e., the one looking at the sky.

From the fourth degree to the seventh the degrees are southern.

From the first degree to the fifth the degrees are lucid. They make astrologers [and] astronomers, always having hope in God.

When the sixth and seventh degrees are horoscopes they make men great out of infirmity. However these men are destroyed by fire and iron.

The seventh degree makes men famous with respect to fortune, and having military power in the army, or having been entrusted with the management[1] of royal things.[2]

From the first degree to the seventh degree are the terms of Mars. It is called "The Approach of the Strangers," "Detention," "Rapine," and litigations due to these things. Moreover it makes the sharp things of nature and fortune.

From the eighth to the tenth degree are Ophiuchus and Asclepius

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Land of **the** Dead.

[1] *fideicommissam*. A bequest given for the benefit of a third person, given by request, not of command; and held to be equitably due out of respect to the wish of the testator.

[2] or, of the royal residence.

and Health and Two Dragons Intertwined.[1] They make killers of animals, herbalists, physicians, [and] the best paint dealers.[2]
The eighth degree, in whose opposition Pleias falls, is misty. It makes invidious great men, those who are cruel, mendacious, and lovers of agriculture, according to Dorotheus.

The eighth, ninth and tenth degrees are hurtful.

When the Moon is in these three degrees with Saturn or Mars, it makes lesions on the body, according to Ptolemy.[3]

From the ninth degree and six minutes to the ninth degree and forty-six minutes is hurtful, because the stars which are on the brow of the Scorpion, of the nature of Saturn and Mars, rise there.[4]

From the sixth degree to the tenth the degrees are shadowy.

In the eleventh degree and forty-six minutes there rises a star which is in the right foot of the Centaur.[5]

The tenth and eleventh degrees are humid and misty.

From the twelfth to the eighteenth degree is the Dog and the Bullock's Head. It makes those susceptible to temptation,[6] lovers of contention, quarrelsome people, laborers, those who attend to Chiron.[7]

The thirteenth, fourteenth and fifteenth degrees are called "Abstinence," because they are abstinent in their habits. But when the Moon is void of course, and aspected by the good [planets][8] it makes lords having dominion over life and death.

The fifteenth and sixteenth degrees make men powerful magnates, travelling in many regions, and subjecting barbarous peoples. But they are destroyed by a violent death, killed by trickery or burned. These degrees are southern.

From the twelfth degree to the nineteenth are the terms of Mercury. It is called "The Mansion," because it makes agents and

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[1] The Caduceus, the symbol of both Mercury and Asklepios, symbolizing Gnosis and the healing energy of the spine, or *vis medicatrix naturae*. Known to the Indians yogins as Kundalini.

[2] The makers of pigments were the alchemists who were also the apothecaries. This is the link between the seemingly unconnected things mentioned here.

[3] I cannot locate this citation in Ptolemy's *Tetrabiblos* or *Almagest*.

[4] Beta (Graffias), Delta (Dschubba), and Pi Scorpii. [RH]

[5] Alpha Centauri. [RH]

[6] *temptativos*.

[7] Chiron was renown for his wisdom, knowledge of music and surgery

[8] There is an seeming contradiction here, for if the Moon is void of course (*cursu vacua*), it cannot be aspected by any planets unless the aspect is a separating one.

superintendents.

From the eleventh degree to the eighteenth the degrees are lucid.

From the nineteenth degree to the twenty-first the degrees are shadowy.

In the twenty-fourth degree and six minutes there rises a star which is in the head of that one who is on his knees.[1] It makes many [men] one-eyed and suffering a violent death.

From the twentieth degree to the twenty-fourth are the terms of Jupiter. It is called "Intemperance," because they become intemperate and foul. Scribes and grammarians are made, or teachers or directors, rich men, augmenting and succeeding for the most part, having dominions of possessions and benefiting [therefrom].

From the twenty-fourth degree to the twenty-fifth degree Crater rises. It makes modest, stable men.

From the twenty-second degree to the twenty-seventh the degrees are lucid.

From the twenty-sixth degree to the thirtieth there rises the Thurible,[2] and these are the terms of Saturn. It makes priests, sacrificers, cooks, butchers.[3] It is called "Necessity, Detention and *Nutritius*[4] of the *Comissatio*."[5] But some have benefit from cornfields.[6] They [the natives] become slow and profound, hidden men secretly dissipating, lasting in anger.

From the twenty-sixth degree to the thirtieth the degrees are shadowy.

From the twenty-eighth degree to the thirtieth the degrees are empty. It is called "Taste," because they become approved cup-bearers,[7] and cooks, or sellers of unguents, those who sell pigments,

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[1] The Kneeler, Alpha Herculei, *Ergonasi*, or Hercules. Vide. *Star Names: Their Lore and Meaning*, by Richard Hinckley Allen, NY: Dover 1963 pp. 238-246. But see below in Pisces this constellation is identified with Theseus.

[2] *Turibulum*. Censer or vessel in which incense is burned.

[3] *macillarios*. A variant spelling of *macellarius*, a butcher.

[4] *nutritio*. In this context it is not clear exactly what this word would mean. It is of course related to 'nutrition' and also 'nourish' and 'nurse.' Clearly it is a title. [RH]

[5] The *Comissatio* was a Bacchanalian revel followed by a nocturnal torchlight procession accompanied by music.

[6] *locis seminatoriis*.

[7] *praegustatores*. People who tasted the food and drink of a prince before it was served to ensure that it had not been poisoned.

inn-keepers, and whatever pertains to smell and taste.

The twenty-ninth degree is misty and watery.

In the twenty-eighth degree and sixteen minutes there rises the brilliant star of Ophiuchus.[1]

The thirtieth degree makes modest men without children. The Altar[2] is from the twenty-fourth degree and six minutes of Scorpio to the sixth degree of Sagittarius. The distance of it is twelve degrees and twenty minutes.

On the Fixed Stars and Degrees of Sagittarius.

From the first degree of Sagittarius to the fifth there rises the point of the arrow of Sagittarius. This makes bow men and those causing the loss of money.

From the sixth degree to the tenth Atlas rises, and he having the face of *Anceps*[2] like a queen. It makes fighters [and] victors.

The ninth degree is watery.

From the first degree to the seventh is called "The Sign of Agitation," because they live and acquire immoderately, but they lead a life of many wanderings, having frequent adversities in life.

According to Ptolemy, the eighth degree is the point of Sagittarius' arrow and is a harmful degree.[4]

From the first degree to the ninth are shadowy degrees.

From the eleventh to the fifteenth is Argo[5] and The Sea.[6] It makes sea captains and businessmen.

When the thirteenth and the fourteenth degrees are horoscopes they make those who break wind[7] and epileptics.

From the thirteenth to the fifteenth the degrees are empty,

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[1] Alpha Ophiuchi, Rasalhague. [RH]

[2] *Sacrificatorium.*

[3] Two-Headed.

[4] Gamma Sagittarii. Ptolemy, in the *Almagest* III lists the tip of the arrow in the constellation of Sagittarius as 4 1/2 degrees of the constellation and gives no delineations of the nature of any degrees. Again the text gives star longitudes 3 1/2 degrees greater than Ptolemy's, as Pingree claims. In *Tetrabiblos* I. 9., Ptolemy identifies the "stars in the point of the arrow" as being of the nature of Mars and the Moon.

[5] The famous ship of Greek myth in which the Argonauts sailed in quest of the Golden Fleece.

[6] *Pelagus.*

[7] *crepatos.*

From the first to the twelfth degree are the terms of Jupiter, It is called "Strength," it makes rulers' who are lords of life and death, beautiful, virtuous princes according to the essence of the nativity.

From the tenth to the twelfth the degrees are lucid.

From the sixteenth degree to the twentieth there rises Chiron holding Cepheus' hand and the Bird which is below, and the head of the Bear. It makes prophesy and augury.

From the fifteenth degree to the eighteenth is called "The Daemon." It is a sign that is the cause of many good things.

The seventeenth degree makes crowned disputants.[2]

The eighteenth and nineteenth degrees are the eye of Sagittarius, which is nebulous and harmful.[3] It makes those who train birds and horses.

From the thirteenth to the seventeenth are the terms of Venus. It is called "Flux [and] Felicity." Some become libidinous, [some] good men, [and some] lovers of music.

From the thirteenth to the nineteenth the degrees are empty.

In the twentieth degree and twenty-six minutes there rises a brilliant star which is in the knee of Sagittarius,[4] of the nature of Saturn and Jupiter.

But in the twentieth degree and the forty-sixth minute there rises the brilliant star of Lyra,[5] of the nature of Mercury and Venus. It makes lovers of music.

The nineteenth and the twentieth degrees are southern, wintery and misty.

From the twenty-first to the twenty-third degree Delphinus, The Ship and the Southern Crown rise. It makes proven swimmers and, in connection with navigation, explorers of a calm sea.[6]

From the eighteenth degree to the twenty-first are the terms of Mercury. It makes outstanding, practical men, lovers of orations, men of leisure, good, ingenious men.

From the twentieth degree to the twenty-first the degrees are lucid.

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[1] *praesides.*

[2] It is not clear whether royalty is involved or whether it is a reference to the practice of crowning athletic victors with wreaths or crowns. [RH]

[3] Nu Sagittarii, a nebulous star. **[RH]**

[4] Alpha Sagittarii, Rukbat. [RH]

[5] Alpha Lyrae, Vega. [RH]

[6] Is this to be taken metaphorically?

From the twentieth degree to the twenty-sixth is the *Uranoscopus.* It makes [natives who] are always praying and worshipping God.

The twenty-fifth degree makes pursuers of horses and those who run of the horses of wealthy men.

From the twenty-second degree to the twenty-sixth are the terms of Saturn. It makes those who are made prosperous through inheritance.

From the twenty-seventh degree to the thirtieth arise the back part of *Anceps* and the Hunter. It makes fighters, rapacious [persons], highwaymen in every respect, eating strange foods.

From the twenty-sixth degree to the twenty-seventh is called 'Exaltation," because they are excellent and glorious with respect to souls and body. Many become armed fighters.

From the twenty-fourth degree to the twenty-seventh are dark degrees.

From the twenty-eighth degree to the thirtieth are shadowy degrees. They make libidinous men doing foul deeds, adulterers, mixing themselves with many.

From the twenty-seventh degree to the thirtieth are the terms of Mars. It is called "Peregrination, Fortune, Chance, Exile."

From the nineteenth degree to the twenty-ninth is called "Fortune," because they are happy, spirited and liberal.

From the twentieth degree and forty-six minutes to the twenty-seventh and thirty-sixth minute is all Fortune.

On the Fixed Stars and Degrees of Capricorn.

From the first degree of Capricorn to the third degree the Altar rises, which is called the "*Sacrificatorium.*'It makes butchers,[1] cooks, and all that relate to sacrifices.

The first degree makes gluttons always having intercourse with sodomites.

The second degree makes dancers and those frequenting people of this sort.

The third degree makes mimes. But if Mars or Venus and the Moon are with the same [degree], it makes good fanners, living their life in deserts, feeding their flocks. Some die a violent death.

The fourth degree makes those who calculate, those who are

[1] *macellarios.*

unmarried, lovers of frauds, killed by thieves.

The fourth degree makes useless zealots fearing demons.

The sixth degree is part of the Lyre.[1] It is also the mouth of the Goat[2] and it makes fornicators and fornicatrices, doing foul deeds and the trumpet-players, flutists, or cithera-players[3] of wealthy men.

In the seventh degree and sixteen minutes there rises the brilliant star of Aquila,[4] of the nature of Mars and Jupiter.

From the fourth to the seventh there rises Nereis,[5] the Crow, and the Satyr, hiding his whole face with his head. It signifies those who accuse [others] for the sake of [their] deeds and those and who have been made fugitives or are making themselves unseen.

The seventh degree makes those who bind[6] crowns, it shows that many are unmarried.

The seventh and eighth degrees make especially expert [natives], lovers of the arts, scribes of cities or tutors or mathematicians.

From the first degree to the seventh the degrees are shadowy. They are the terms of Mercury. They become those who take medicines for the mouth,[7] clean, eating little, pragmatic, experienced in law, well learned men or teachers.

From the eighth degree to the tenth will be the Great Serpent, who touches Eridanus' Stream.

There is a dart from the seventh degree to the fourteenth. It signifies the rebellion of peoples and [their] sickness and insatiability.

The eighth degree makes the poet and all that of the seventh degree.[8]

The ninth degree is humid and frigid. It makes the rhetorician [and] the farmer.

The tenth degree is also humid and frigid. It causes the parasite.

From the eleventh degree to the fourteenth rises Ariadne's Crown.

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[1] Eta Lyrae. [RH]

[2] Omicron, Pi or possibly Alpha Capricomi. [RH]

[3] The *citharoedus* played the cithera and sung along with it as well.

[4] Alpha Aquilae, Altair. [RH]

[5] A sea nymph.

[6] *annexores*.

[7] *stomatici*. This is a word that was taken over into 17th century English, believe it or not It was used in its Latin sense: Souter: It comes from *stomatikos* = good for the mouth (Cassiodorus. Fel. 35, 4th century; Dioscorides, 1st century).

[8] Not otherwise specified.

It signifies riots of the people, subversions, instances of idleness on account of an ignoble regime in cities and in the peoples.

When the eleventh and the twelfth degrees are horoscopes, they make shameless men. But if a malevolent [planet] is with the same [ascendant], those suffering a violent death either blinded or mutilated with extreme ignominy.

The eleventh degree is humid and frigid. A malignant [planet] in the thirteenth degree, [indicates] *biothanatus*,[1] i.e., suffering violent death.

The fourteenth degree makes the seller of meats and of other things of this sort, salted, or doing such like business.

From the eighth to the fourteenth are the terms of Jupiter. It is called "Tenor," because they are made noble conservators of life and are most virtuous.

From the eleventh degree to the fourteenth the degrees are lucid.

From the fifteenth degree to the seventeenth The Field rises. It makes vintners, gardeners, gains, the company of drunkards.

The fifteenth degree makes sodomites or [those] who have been nursed by sodomites.

The fifteenth and the sixteenth degrees make runners, consuming, drunks, injurious people.

When the seventeenth degree is horoscope with Saturn and Mars. it causes violent deaths.

From the eighteenth degree to the nineteenth the Dove without the head rises. It makes the circumstance of a thing untrue, or those who are unmarried.

The eighteenth degree makes fishermen or mariners destroyed by whales.

The nineteenth degree makes fishermen.

From the sixteenth degree to the nineteenth the degrees are lucid.

From the twentieth degree to the twenty-first The Mouse rises. It signifies some enmity of possessions. These die early or become brigands. The degrees are shadowy.

From the twenty-second degree to the twenty-third the degrees are misty and full of snow. It makes disciples and augurs and regal persons

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[1] See Chapter **XXXVI,** "On *Biothanatus*, i.e., On Suffering a Violent Death." *Biothanatus* is directly **from the** Greek and the Latin text uses it throughout. We have **left** the word in place. [RH]

or those hanging around kings.[1]

The twenty-third degree makes household slaves[2] and government officials.[3]

From the fifteenth degree to the twenty-second are the terms of Venus. It makes lascivious and libidinous [natives].

From the twenty-second degree to the twenty-seventh rises Delphinus.

From the twenty-fourth degree to the twenty-fifth rises the Serpent without a head and the two-sectioned[4] Lyre. It signifies dangerous misfortune and an unratified will. These become oath-takers.[5]

In the twenty-sixth degree Ursa signifies contest and action. These mix themselves with many and are luxurious.

From the twenty-second to the twenty-fifth the degrees are empty.

From the twenty-third to the twenty-sixth are the terms of Saturn. It is called "The Appeal." They become harsh men constituted under power, having been exposed as damnable, [and ironically] as administering justice.

In the twenty-seventh degree The Swan rises. It makes sweet, eloquent old men, who are harmed.[6]

From the twenty-eighth degree to the twenty-ninth, the tail of the Great Fish rises. It causes discussion of fallible things, and they are harmed.

From the twenty-seventh degree to the twenty-ninth the degrees are harmful.

When the twenty-seventh degree is the horoscope with Saturn and Mars, it makes sacrilegious homicides and oath-takers.

In the twenty-eighth degree, when it is in the ascendant with Mars and Venus, men are made of foul life, but the women become whores.

The twenty-ninth degree makes moderate, erudite men.

From the twenty-sixth degree to the thirtieth are the terms of Mars. It signifies concealments, flights, jail, custodies or exiles.

From the twenty-ninth degree of Capricorn to one and a half

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[1] *existentes circum reges.*

[2] *famulos.*

[3] *ministros.*

[4] *binomia.*

[5] *deieratores.*

[6] *laeduntur.* This verb can also mean, "be betrayed."

degrees of Aquarius there rises the complete chariot[1] of the Horse (which leads the way).

On the Fixed Stars and Degrees in Aquarius.

[From the twenty-ninth degree of Capricorn to one and a half degrees of Aquarius[2] there rises the complete chariot of the Horse (which leads the way)].

From the first degree to the third the River of Eridanus rises.

The second degree and the third are humid and frigid. They make fishermen, torturers, babblers,[3] and those living in these same places [i.e., humid and frigid] and things.

The second and third degrees make [their natives] violent, powerful and cruel.

From the first degree to the fourth the degrees are obscure.

From the fourth degree to the seventh arise the flying Ibis and the two Dragons.[4]

The seventh degree is watery. It makes augurs, prophets of the complete thing[5] and those who play in cups[6] and the praise of the two things.[7]

When the seventh degree is the horoscope [and is] with Mercury, it makes moneychangers.[8]

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[1] *cisio*. A light, two wheeled vehicle.

[2] Alpha Equulei. [RH]

[3] The oft noted characteristic of Aquarius.

[4] The Ibis was sacred to Hermes whose worship was by no means restricted to Greece just as the worship of Thoth was not restricted to Egypt. Philo (41a) tells us that, "Tauthos (Thoth) regarded the natures of the dragon and serpents as divine . . . For which reason this animal has been adopted in temples and in mystic rites. . . It is immortal and is self consumed ... for this animal does not die by a natural death, but only if it is struck by a violent blow. The Phoenicians call it, 'The Good Daemon.'" This latter name (*Agathos Daimon*) occurs frequently in both the philosophical and practical Hermetic writings. These two animals, both sacred to Hermes-Thoth, being mentioned together in connection with theses degrees links them clearly with the Hermetic cult.

[5] *perfectae rei*. Meaning unclear.

[6] A reference to dicing. The dice were shaken in a cup before being cast forth. This was originally a divinatory method

[7] Spiritual things and material?

[8] This is an important early symbolic statement of a link between Hermes and money changing (or banking) which shows up later in the Late Middle Ages is the Magician (or Juggler) card of the Tarot.

From the first degree to the seventh are the terms of Mercury. They become judges and philosophers with respect to manners.

From the eighth degree to the tenth the wolf rises. [This is] he who ate the hand of Hippocrates, i.e., He-Who-Holds the-Horse.[1]

The tenth degree is watery.

When the eighth degree is the horoscope and Mercury is in it, it makes physicians, teachers, astronomers or astrologers.[2]

In the tenth degree and twenty-six minutes the Southern Fish[3] rises which freed Venus in the vile sea.[4] [It is] of the nature of Mercury and Venus.

From the fifth degree to the ninth are lucid degrees.

From the eleventh degree to the thirteenth there rises the Hippocrator.[5]

In the twelfth degree and sixteen minutes there rises the brilliant star of The Hen,[6] of the nature of Mercury and Venus.

From the fifth degree to the ninth the degrees are lucid. For the most part it makes stable boys, horse feeders and cattle thieves.

From the eighth to the twelfth is called "Food," because this one always offers food to others.

From the eighth to the thirteenth are the terms of Venus. It makes fornicators [and] procurers of great women.[7]

From the tenth degree to the thirteenth the degrees are shadowy.

From the eleventh degree to the fifteenth degree Lyre rises.

The fifteenth degree and the sixteenth degrees are southern, wintery, and windy. The rest of the degrees are varied. It signifies the display of antiques and musical things.

From the sixteenth degree to the eighteenth degree rises the Hen.

In the eighteenth degree and sixteen minutes there rises the star which is above the Stream of Water,[8] of the nature of Saturn and Jupiter.

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[1] In other words not the famous physician is meant, but a celestial and mythological figure.

[2] Note distinction.

[3] Alpha Piscis Australis, Fomalhaut. [RH]

[4] *in pelago vili.*

[5] mentioned above, as "He-who-holds-the-Horse."

[6] **Alpha Cygni, Deneb.** [RH]

[7] Sounds like an endorsement.

[8] **Lambda** Aquarii. [RH]

From the eighteenth degree and sixteen minutes it is hurtful.[1]

From the sixteenth degree to the nineteenth degree the middle parts of the Horse rise.

From the twentieth degree to the twenty-first degree the middle parts of the Ibises[2] rise.

From the twenty-second degree to the twenty-sixth degree the Two Dragons rise.

From the twenty-fifth degree and twenty-six minutes the Swine[3] rises.[4]

From the twenty-fourth degree to the twenty-sixth the Swan rises over the Dragons.

From the twenty-seventh degree to the thirtieth there rises the Swine eating the hand of the Hippocratorm, and the hind parts of the Ibises.

When the twenty-ninth degree is on the ascendant with Venus it makes this kind (of native) kill their own wives by the sword.

On the Fixed Stars and Degrees of Pisces.

From the first degree of Pisces to the third, the latter parts of Pegasus rise.

From the fourth degree to the sixth the Tail of the Crocodile rises.

In the fifth degree and thirty-six minutes there rises the shoulders of the Horse,[5] of the nature of Mercury and Mars.

From the seventh degree to the ninth there rises the head of the Stag eating the Two-Headed Dragon.

From the tenth degree to the twelfth the middle parts of Pegasus rise.

From the thirteenth degree to the fifteenth the head of Pegasus rises.

In the fourteenth degree and twenty-six minutes there rises the first bright star,[6] which is in the Thread,[7] of the nature of Saturn and

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[1] It looks like something is missing here.

[2] *ibeos.*

[3] *sus.* Possibly a fish instead of a swine. [RH]

[4] Beta Piscium. [RH]

[5] Beta Pegasi, Scheat. [RH]

[6] d Piscium. [RH]

[7] *tōn linōn.* Cicero called *Nodus Piscium.* See above Knot of Pisces, p. 2.

Venus.

From the sixteenth degree to the eighteenth there rises the Dog or Wolf. It makes contentions, brawls, robberies, custodies, and people who eat much.

When the sixteenth degree is the ascendant, it is called "The Seed." It is a sign that lovers, farmers are made and those who have many children. They send away from themselves many children and they have conversations[1] in sacred places. Moreover these become the friends of a magnate.

The seventeenth and eighteenth degrees make fornicators and fornicatrices, and soft [people].

From the sixteenth degree to the eighteenth degree the middle parts of the Crocodile rise.

From the nineteenth degree to the twenty-first the middle parts of the Stag rise.

From the twenty-second to the twenty-fourth *Ceamum*[2] rises.

From the twenty-fifth to the twenty-seventh there rises He-who-stands-on-his-knees,[3] [i.e.,] Perseus, armed, killing Pegasus.

From the twenty-eighth to the thirtieth the head of the Crocodile rises and the hind quarters of the Stag.

XXVI. On the XII Places and the Signification of the Planets When They are Found in Them in Nativities.

The first place is the horoscope, the sign ascending, when any man is born, the beginning and first state. Through this place all things which happen to men are known. The horoscope is the giver of life, both of

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[1] The word *conversatio* can mean either a conversation or [sexual] intercourse. In the latter sense, the implication here is that the natives of this degree make frequent sexual use of male temple slaves.

[2] Gundel identifies this (p. 267-268) as "Reeds."

[3] The Kneeler, *Ergonasi*, or Hercules. Vide. *Star Names: Their Lore and Meaning*, by Richard Hinckley Allen, NY: Dover, 1963, pp. 238-246. But here this constellation is identified with Theseus.

the body and of the spirit, which is called the tongue of life,[1] and [the giver of] body, *spiritus,*[2] soul, and light, whence it is called the foundation place, because it is the measure of life and foundation of the whole. This place signifies the [first] age of life, which is childhood. Therefore it shows the first operation of good things. In this place Mercury has its Joy before all the other planets.

When some one of the planets is in the ascendant or should aspect it, the Sun or the Moon [being] free from the aspect of the malevolent [planets], the natives will be vital, nourishable,[3] and they will complete life in prosperity. But if a malevolent [planet] is in the ascendant and should aspect the Sun and Moon, [they will be] unnourishable and damaged, or defective. or short-lived or they will be born orphans, having been orphaned from the father [indicated] by the Sun or from the mother [indicated] by the Moon. The Sun is considered to be the place of the father, but the Moon of the mother. Likewise if the lord of the triplicity of the ascendant is in the ascendant, he [the native] is the

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[1] *tenia vitae. Temo* is a beam, pole or tongue. [Additional by RH] There is a passage in Paulus Alexandrinus, chapter 24, p. 50 There the corresponding word translates as 'helm.' Given that ancient ships were steered with steering oars at the ends of long poles, it may be that *temo* here actually refers to a helm as well. It makes more sense and is in accordance with the practice of literal translations from the Greek which generally characterizes this work.

[2] The vital life force knitting soul and body together. *Cf.* Costa ben Luca (d. 912 C.E.) another important link to the Harranian Sabians. In his: *De differentia spiritus et animae discrimine*. a major text by which the spiritus doctrine was transmitted to the West in the Middle Ages he defines *spiritus* as," a certain subtle body which arises in the heart and is distributed throughout the body by the veins in order to nourish it. It causes life, breath and pulse. Likewise it arises in the cerebrum and nerves and causes sense and motion." The original source of this *spiritus* was thought to be the sun and it was taken into the human body by inspiration whence, according to Medieval Physiology, it found its way into the heart. By means of this theory, mental processes such as sleep, dreams, memory and imagination were accounted for by reference to changes in the quality of the spiritus in the brain.

An entire system of pneumatic physiology existed in the Greek Physiological theory, put forth by Epistratus of Chios (c 304 B C E - c 250 B.C.E.) that explained the presence of vitality in the human body as well as psychological phenomena by reference to *spiritus*. The horoscope was held to show, by the sign thereon and the aspects of the planets it received, the nature of the *spiritus* in the natives body.

[3] Some infants do not survive because they cannot take nourishment or because they are exposed at birth. Such cases were called "Children who are not reared" in ancient and medieval astrology. In the case mentioned in the text, the child will be nourished and are therefore deemed, "nourishable."

first-born; if in the M.C., the fourth; or the setting [house], the first or the seventh; if in the angle of the earth, the fourth.

The Sun in the ascendant, not made unfortunate, in a diurnal nativity,[1] especially in its own house or triplicity or exaltation, shows the native born of a noble father and the native in his own country, glorified with riches and possessions. Many kings have been made cosmocrators, i.e., those holding the world, or regents, but some are made dukes or presidents.[2] But if Mars shall be present, or attain the M.C., or be in the opposition of it, or in the west[3], and aspect [the ascendant], they will hold [their] kingdoms or [their] populations with treacheries and conflicts and dangers. But if the Sun is in Libra in the ascendant, or in some other sign alien to him, in no way does it signify the noble birth of the father, nor does his fortune have beauty of this kind; but minor good things do happen.

But at night, the Sun being in the ascendant[4] shows that the native is of a poor father, either ignoble or one expelled [from his homeland], or a slave, or that he destroys[5] his paternal house;[6] but sometimes [it shows] the orphanhood of the father, and it makes the life of the native laborious and without glory. Especially if an evil [planet] should aspect from an angle, it makes the evil double. and the father dies before the native, and, regarding his offspring, it makes a signification of sorrows and deaths.

The Sun in the ascendant with the Moon and Saturn setting aspected[7] by Mars kills the father early in the native's life, and they remain in the homes of their fathers. As many degrees as Saturn is distant from Mars, so many years they live with each other or with the

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[1] This can only happen if we take the whole sign as the ascendant. Thus, if the Sun were in Aries at 4 degrees and the Ascendant were in 12 degrees, we would find the Sun above the horizon and therefore in a diurnal figure. Yet the Sun would still be in the Ascendant! This means that, for the author of the *Liber Hermetis*, the Ascendant is the entire rising sign while the horoscope, like the Indian Lagna, is a cusp within the Ascendant.

[2] See page 7, note 2. [RH]

[3] *in occidente*. The reader can safely assume that this phrase, which is translated "in the west," wherever it occurs, indicates a planet in the seventh house.

[4] i.e., below the horizon.

[5] In this chapter it is not always clear that whether the native, or the configuration described is responsible for the death of the parentis] or their estate.

[6] *domum paternam destruet*.

[7] *inspectus*.

mother.'

With the Sun and the Moon in the ascendant, and if Saturn and Mars should aspect, the benevolents being averse[2], it shows that the native is from parents [who are] slaves, captives or exiles, and he becomes orphaned, and when he is about to die, he is thrown with naked bodies among the unburied, or in a river, or in the earth, or in a bath. The Sun and the Moon in the ascendant or in the M.C. signifies fortunate, famous parents. The Sun in the ascendant in any degree and the Moon in the M.C, free from the evil [planets], shows that the native is from great and free parents. The native himself [will be] glorious and blameless, and honored by great men, and his parents will be long-lived. The Sun in the ascendant, the Moon in the M.C, Saturn in the succedent[3] [place], Mars in the eleventh place shows that the native is from humble parents or soon becomes an orphan, and they say that he is [born] for labor and they[4] harm both lights.[5] The Sun in the ascendant, Saturn and Mars in the succeeding [place] quickly damage the right eye, and the natives are made of middling livelihood, and they[6] kill the father early on. The Sun in the ascendant and the Moon in the west, or the Moon in the ascendant and the Sun in the west, and Mars in the succeeding [house] or in the eighth, is harmful for both the eyes. The Sun in the ascendant, the Moon in the M.C, Saturn in the ascendant and Mars in the twelfth place makes men blind.

The Sun and Mars in the ascendant shows that the native is very little like the father, and it kills the mother early, and harms his sight, and induces sorrow.

The Sun and Mercury in a feminine sign, and the Moon configurated from a feminine sign indicates the natures[7] of the pudendum and womb. With the Sun and Venus in the ascendant, in feminine signs, and the Moon in the west in a feminine sign, making

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[1] Sounds like secondary progressions or solar arc

[2] *remotis.* [RH]

[3] *succedente.* Note that when Saturn is so placed, namely in the succeeding house (the second or the fifth) it is out of sect. [Additional by RH] This is because Saturn, which is a diurnal planet, is below the horizon in the daytime.

[4] the planets, not the natives. [RH]

[5] *lumina.* Literally the lights, that is, the Sun and Moon, and metaphorically, the eyes. See the next sentences. [RH]

[6] Again, probably the planets. [RH]

[7] *naturas.* Probably a translation of the Greek, *physis.*

conjunction with the Sun, they become soft,[1] permitting unmanly things. With the Sun and Venus in the ascendant, and Saturn in the west or in the angle of the earth, it makes divines and epileptics, or those who are called *"stellatici."*[2] The Sun in the ascendant in a bicorporeal sign, with the Moon in Pisces, Saturn in Sagittarius, Mars in Virgo or Gemini makes falling epileptics. With the Sun in the ascendant, and Jupiter on the M.C. the native is shown to be of a famous father; and he is a seller of words or he will be an *exactor*[3] or mercenary or medicosophist[4] or medicogeometer,[5] entering in royal courts.

The Sun, Saturn, Mars and Venus in Aries in the ascendant give dishonest female slaves, little old women, wives and whores; especially if Mercury is with the same [i.e., the Sun, Saturn, Mars and Venus in Aries in the ascendant], selling their bodies publicly. But if the Moon is in the M.C, or in the west, they sleep with their sons or stepchildren, or their mothers or stepmothers, or the children of their brothers, or their sisters, and women with their own children or uncles, father, stepfathers and the like; they become whores mixing themselves with many, foul with respect to coitus.

The Sun in the ascendant and Saturn not existing in its own sect, shows that the natives [are born] of a poor father or of a slave or captive, and they [the said planets] indicate that the fathers will die early in the native's life and that they [the said planets] destroy the patrimony.[6] The patrimony is squandered, not received, or destroyed;

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[1] *Sole et Venere in ascendente in signis feminis et Luna in occidente in signo feminino coniunctionem cum Sole faciente molles fiunl muliebra patientes.* The above translation is the correct literal translation of this sentence. However, it does not make sense as presented. There are two possible explanations. Either the phrase *"in occidente"* does not mean "in the west" which it does elsewhere in the text, but "occidental," or *"coniunctionem"* does not mean "conjunction" but "application." Elsewhere in this text the original translator has used *coniunctio* as an equivalent to *sunaphē*, which actually means application. At this time we cannot tell which of these is the correct solution. See page 55, note 3 for a more complete explanation of this issue. [RH]

[2] *stellatici.* A certain kind of epilepsy.

[3] A debt collector. Sounds like the ancient equivalent of a Mafia enforcer.

[4] sic. looks like one who teaches or theorizes about medicine.

[5] sic Looks like iatromedicine to me. in this case the healing is brought about by geometrical "sigils"?

[6] *patrina.* This word appears to be derived from *patrinus* which means 'godfather.' However, it appears to be a neuter plural. This would suggest that the word means the estate of the godfather, rather than that of the father. However, we have no direct reference to this word in this form, so that this is somewhat conjectural. Also there are

or, having been received, it is evilly wasted or stolen. It incites enmities of relatives and those close to the native, and it hurts the understanding, and leads to foolish acts, and the acts will be persisted in. Very often these [natives] grow ill or fall into sufferings and, if they are found among strangers, they will suffer terribly. If, however, Saturn should aspect by degree, he kills the father by dropsy or a humid illness; and by these means it makes those who have a decline of life, and losses of money, and spasms, or short life, those pursuing life with infirmity, those having suffering in the inner parts, those destroying their patrimony, and those declining from wealth.[1]

The Sun and Saturn in the ascendant and Jupiter in the M.C. and the Moon and Mars in succeeding [places], or in the west, not being with the Sun in signs in which it rejoices, they are rejected by their own parents, and disowned by them to strangers;they [the planets] kill the father before the mother. But if the Moon is in the west with Mars, it signifies that the mother will die by a relative. The Sun in the ascendant, or with the Moon in any sign, especially in a masculine [sign], and Jupiter and Venus in the succedent place, Saturn and Mars being averse,[2] they show that the native is of a glorious father, that the native is famous, noble, worthy, fortunate, wealthy, and in the course of time it gets better for him. The Sun in the ascendant, and the Moon in a masculine sign, and Jupiter in a succedent [place], and Mars co-signifying, shows that the native is of a glorious father. Indeed the native will be a king, worthy and having power, a ruler of life and death, and races of people[3] and regions will be subjected by him. But if Venus should happen to be with them, he will indeed be a very fortunate king, but venereal and lascivious, and a libidinous catamite.[4] But if Mercury is with them, he will be a wiseman, a rhetorician, reasonable, intellectual, creative, punctilious, participating in good

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parallel constructions throughout this text which use *patrimonia* in exactly the way that *patrina* is used here. This might be a scribal error. [RH]

[1] *a rebus descendentes. Res* in the plural can indicate wealth or social status. While the translation is somewhat conjectural, this phrase clearly indicates a decline in status of some kind. [RH]

[2] *remotis.*

[3] *gentes populi. Gentes* is the plural of *gens*, a race or clan, embracing several families united together by a common name and by certain religious rites. The word "race" here is used as "gentile" is in the Old Testament.

[4] *pathicus.* (Greek *pathikos)*, a man or boy who submits to unnatural lust.

counsel, listened to, and his command [will be] unconquerable. But if Saturn, agreeing on the left hand, should appear with them, he takes hold of a paternity of this sort, and proceeds into his paternal home, and will become very rich, happy [and] acquiring much. It will be greater for him front his own kind. He will have certain delights and, on account of these, slanders will be spoken against him. It behooves you to look forward to the sign succeeding [the ones] in which they are located, and which of the aforementioned planets it falls to. Likewise judge[1] the ascendant and the planets which belong to it.

The Sun and the Moon in the ascendant, and in the M.C. or its opposition, or in the west, in masculine signs, and* Saturn, Jupiter, Venus, Mercury and Mars associating familiarly with the Sun in the same sign, appearing in the east, and agreeing, Saturn aspecting them with a dexter trine, square, sextile or conjunction, being increasing,[2] with each in its own sect, although the Moon associated from another angle would not be, signifies that the father is glorious, and that the native himself will be the greatest king, an autocrat, outstanding, the most powerful man of cities, lands, climes, a builder,. and races[3] will subject themselves to him; on the other hand he will destroy whatever cities or land he desires; always the memorable one, containing power, the strong preceptor, the agitated, sharp, terrible, daring, victorious, leader of the army, having powerful hands,[4] two-named,[5] participating[6] and is regarded as unconquerable, and held in reverence by those familiar with him. But he leads an army, not only on foot and riding on horses, but also a naval fleet,[7] and he will travel over many cities and regions and lands, and he will navigate, and he will have the peoples under him through land and sea, some voluntarily, some taken by him through overthrow; he will have some adversities; he will be in [a state of] unease, slander, and detestations.

The Sun and the Moon in the ascendant, or only the Sun, or in

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[1] *coniudica(tur).* Gundel has placed the third person singular ending on the verb.

[2] *aucti.* This is probably a reference to the state of being "increasing in number." i.e., direct.

[3] *gentes.*

[4] *manus.* Can also refer to "bands of troops" as well as "hands." [RH]

[5] *binomius.* The meaning of this is not entirely clear. [RH]

[6] *participiens.* This makes little sense in this context. [RH]

[7] *stolii navalis.* Souter: Sicilian. Greek *stolis.* Fleet. (Hegesippus saec iv. Corp. Scr. Eccl. Lat. 66. *Cf.* W. F. Dwyer, Voc. of H., Washington 1931)

some one of the four the angles, or the Sun with the Moon, likewise Saturn and Mars in [a place] succeeding that angle without the aspect of Jupiter and Venus, he who is born will make a life in accidents, and condemnations, flights, losses, poverty and incarcerations, and of many unexpected evils; he will even have the experience of violent death and damage to his sight. And if the luminaries are in the ascendant or M.C, but the malevolent [planets], Saturn and Mars, are in the suceedent [places], they will have the experience of the aforesaid evils in their own homeland. But if in the western angle the malevolent [planet] succeeds[1] in strange [places],[2] not only do the aforesaid things happen to them, but even those blundering [into him] will have experience of indescribable evils. If Mars is in the eighth, but the Sun and the Moon in the west, he sustains the aforesaid by blood or fire. But if Saturn, through the noose or water.

The Sun in the ascendant in a masculine sign, and the Moon in the M.C. by degree,[3] in a nocturnal nativity, in places in which it rejoices, without the aspect of Saturn or Mars, shows that the native was born from famous parents, and that he is a king, a god, existing as a man, a participant of humanity. With the lord of the triplicity of the ascendant being in the ascendant, they are made first-born, so long as it may be below the degree of the horoscope;[4] if in the M.C, either he will be the fourth or the fifth, if in the west, either the first or the seventh, if in the angle of the earth, count from the ascendant to the lord of the triplicity of the same, and say likewise.

The Moon in the ascendant in sect,[5] in her own house, exaltation or triplicity, free from the evil [planets], especially full [of light] and

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[1] *succedet*. This word does not make sense here, unless it means that the planet is in the seventh house, or perhaps, is moving into the eighth. [RH]

[2] *in alienis*. It is not clear whether this is a reference to peregrine status or some other lack of relationship between the planet and the sign. [RH]

[3] *gradatim*.

[4] Here is confirmation of what was said in page 41, note 1, above that a planet may be in the ascendant and yet above the horoscope, for though this rule states the condition that the lord of the triplicity of the ascendant must be below the horoscope, it would not be necessary to make such a clarification if "being in the ascendant" could not mean "being above or below the horoscope."

[5] *condicionalis*.

increasing in number[1], shows that the native is of a noble and wealthy mother and that he [will be] famous, wealthy, always prospering in choices on account of [his] seriousness, and marrying noble women. He has many children.[2] They have many blood relatives.[3] But if outside [the Moon's] sect, especially evilly aspected[4] or waning,[5] it shows sometimes that the native is born of a mother [who is] a hand-maid, or of ignoble poverty and is orphaned of the mother; and he wastes the maternal belongings; it makes those having few children, governors,[6] and pirates, and leaders of uncrossable places. The Moon and Mars in the ascendant, especially at the same time, not in their own sect, and the Moon [being] full, the native is shown to be of a mother [who is] a hand-maid [who has been] either driven out or injured. But sometimes, indeed, it establishes that the mother is an orphan, and that the natives are divine epileptics[7] or those who are called *stellatici,* and it harms the left eye and the sight, or the stomach, and kills the mother first. The birth of these natives will be with rapidity, heat and flux of blood.

The Moon in the ascendant, Venus in the west, Mars in the M.C, or in its opposite,[8] shows that the native is of a mother [who is) a hand-maid, or of a woman of little worth,[9] or has been injured, or the mother dies first; and they lose the mother's things; and the native is himself indigent, always a fugitive and wandering about. These, lacking food, frequently will go to a strange sacrifice.[10]

The Moon and Saturn and Venus in the ascendant at the same time, in the house of Venus show that the mother is poor. They marry their

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[1] *aucta numero.* See Liber Hermetis, Part I, p. 19, note 1, where Al-Biruni is cited. In addition the Moon is said to increase in light and in latitude. The word "increasing" is used in all these ways in this book, especially in Chapter XXXV.

[2] *Conjungit filiorum etiam semen.*

[3] *consanguineas eorum.*

[4] *inspecta.* [RH]

[5] *deficiens.* This can also mean "being eclipsed." The word "waning" will be used throughout this section for *deficiens.*

[6] *gubernatores.* This also means 'helmsmen,' which accords a bit better with the rest of this passage. [RH]

[7] Epilepsy was regarded as the divine disease. Those afflicted with it were thought to be touched by the gods. This may have been due to the fact that occassionally one in an epileptic fit will utter oracular sounding statements.

[8] i.e., the fourth house.

[9] *minimae,* from *minimus, a, urn,* of the worth of a *mina.*

[10] They go to a sacrifice of a cult to which they do not belong seeking food.

own mothers, or stepmothers, or sisters, or the daughters of brothers; and, if it is the nativity of a woman, they marry with their own fathers, or stepfathers, or uncles, or stepsons.

The Moon with Saturn and Venus simultaneously in the ascendant, in any sign, they marry stepmothers and not mothers.

The Moon and Saturn in the ascendant, or in the M.C. shows that the native is from a mother [who is] a hand-maid, or a lowly woman, or a woman who has been injured, or [it shows] the orphanhood of the mother; and they destroy the belongings of the parents. The native himself is the first-born, or the first nourished, and is shown to be their first son. It signifies humiliations and vexations for the mother, and detentions in sacred places; especially with the Moon waning worse evils happen. But if Mercury is in the west, or in the angle of the earth, [or] in its opposite,[1] it makes maniacs, epileptics, demoniacs or those mentally damaged. However, if Mars is in the west with Mercury, or in the M.C, or in the angle of the earth, it makes worse evils and *biothanati* happen. If however, Jupiter aspects, it makes indeed stupefied [natives], but those having their intellect, at some times [doing] mindless things[2] but at another time effeminacies in baths.

With the Moon in the ascendant, Venus in the West, if Mercury should aspect the Moon, it shows that the native is of a noble mother, and he will have a profession and work through gold and silver. They will be workers and decorators of ivory, [and] mechanics, or fabricators of statues, and those who know all of music.

With the Moon in the ascendant, and Jupiter and Mars in the eleventh, it shows that the native is wealthy from the mother, and that he will be fortunate.

The Moon in the ascendant with Saturn and Mars, with Venus and Mercury in the angle of the earth, especially in a mobile sign, the native is shown to be of a poor mother, becomes orphaned of the mother, and wastes the mother's things. These are dangerous nativities; moreover many show eunuchs.

The Moon in the ascendant, with Saturn in the M.C, or in the opposite [place], and Mars in the west, make the native to be of an ignoble mother, or a hand-maid, or a captive, and that it kills the mother before the father, and wastes the mother's things; or it damages the left

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[1] i.e., in the M.C.

[2] *stupefactiones.*

eye of the native. But in feminine nativities, these [natives] giving birth bring forth an abortion.

The Moon in the ascendant, with Mars in a succedent [place], and Saturn in the twelfth, the native will be of an ignoble mother, or one who has been driven out. But if the nativity is feminine, the native herself, in giving birth, causes the embryo to be cut, and both are unfortunately destroyed, unless the star of Jupiter or Venus should aspect.[1]

The Moon in the ascendant, and Saturn in the west equal with her in degrees, and especially with the Moon waning, shows the natives to be of a mother of little worth,[2] and that they kill the mother before the father, and waste the mother's goods; and the native himself, the first born, dies. These are thrown in the earth.

The Moon in the ascendant, and Saturn in the west equal with her in degrees, and Mars in a succedent [place], without the aspect of Jupiter and Venus, especially with the Moon being full, or, if Mars should aspect the Moon, they show that the natives are worth little, [and are] of a hand maid mother, and they kill the mother before the father, and the natives themselves, [being] first born, die; and they harm the left eye. But if Jupiter or Venus should aspect, in no way is the mother killed first, but the native will be vital; but having been exposed,[3] someone finding him thrown on the earth will guard him as their child, and feed him well, and he will be fortunate. But if Saturn or Mars should aspect, it kills the mother first, and he, having been exposed[4] on the earth, is fed like a slave.

The Moon in the ascendant, the Sun in the west, and Saturn succedent, the natives come from ignoble parents and are separated from them; they kill the mother first, and they themselves [the natives] are made blind.

The Moon in the ascendant, Saturn and Mars in the west, the native is of a poor mother, and it [the configuration] kills the mother first, and it wastes the mother's goods, and it signifies injury to the mother; and he himself becomes a falling maniac,[5] a demoniac, *biothanatus;* and

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[1] *inspexerit.*

[2] *matris minimae.*

[3] *proiectus.*

[4] *proiectus.*

[5] *maniacus caducus.* Another expression for an epileptic.

[his] left eye is harmed. Many are made stupid and lacking memory, especially if Mercury is configurated with Saturn or Mars. These become people of friends [who are] of modest means.

The Moon in the ascendant, and Saturn and Mars in a succedent [place], the native is of an ignoble mother, and it kills the mother first; and the left eye is harmed and he is made poor in life.

The Moon in the ascendant, with Mars and Saturn in the west by degree, without the aspect of Jupiter or Venus shows that the native is of a hand-maid mother, or a woman who has been driven out, and that the mother dies before the father, and it wastes the goods of the mother and [shows that] the native is lacking in memory or is stupid; however often it shows that they have been exposed. If however Mercury is in the M.C, or in its opposite, it shows the death of the children as infants.

The Moon in the ascendant and the Sun in a succedent [place]. aspected[1] by the malefics, and they [the Moon and the Sun] being averse from[2] Jupiter and Venus, signify that the natives are of poor parents, and that they[3] kill the mother. The Moon in the ascendant, separated from Jupiter, with Saturn in the west, but Mars declining,[4] shows that the native is of a mother of little worth,[5] and it shows the early death of the mother,[6] and that the maternal goods are wasted. The natives themselves, on account of [their] temperament, [will be] outside their own country, and for as many degrees as the Moon flees from Mars, for so many years they will wander.

The Moon in the ascendant with Saturn or Mars in the west shows that the native is of an ignoble mother, and kills the mother before her time,[7] and wastes the mother's goods, and does unexpected evils to her. These [natives] are thrown from a height, or are eaten by wild beasts, or die evilly in collapsing ruins of buildings, or they are hanged. But some become falling epileptics.

The Moon in the ascendant with Jupiter or in the M.C, likewise,

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[1] *inspecti.*

[2] *remoti.* [RH]

[3] probably the planets, not the natives. Throughout the *Liber Hermetis* we are confronted with this ambiguity. [RH]

[4] i.e., declining from the angles = cadent.

[5] *matris minimae natum ostendit.*

[6] *praeobitum.*

[7] *praeinterficit.*

especially [when] full, free from the evil [planets], signifies a noble and rich mother, and those divining or' fabricating, foreseeings of future things however, famous, and noble, and those inheriting the wealth of the parents; and they preserve it, and acquire [more], and they produce good offspring, or they adopt children. They do the same in succedent [places]. The Moon in the ascendant, or in the succedent [place], and Venus in the angle of the earth, both being in sect[2] and free from the evil [planets], shows that the mother is noble, and that they marry [be they men or women][3] their noble blood relations.[4]

The Moon in the ascendant with Venus in the M.C, or in the west the native is of a noble mother, and he is a noted man, illustrious and fortunate.[5]

The Moon in the ascendant with Mercury or in the west, or in the M.C, or in the angle of the earth shows natives of a rational[6] mother, especially if Jupiter should aspect, or the Full Moon be joined with Mercury and Jupiter, [signifies] the wealth of the mother, and that they themselves are mechanics, or makers of instruments,[7] fashioners of statues, having friendships with men who have magisterial powers.

The Full Moon in the ascendant and Mercury falling in an angle, and Saturn prohibiting the testimony from Mercury,[8] they make sophists, augurs, astronomers, astrologers, seers, diviners, those who set

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' There is a word missing here. [RH]

[2] *condicionales.*

[3] *hos vel eas.*

[4] Egyptian and Magusaean marriage practice apparently permitted unions we deem incestuous.

[5] Note that this delineation of the native becoming "a noted and illustrious man" is made without mention of the Sun!

[6] *rationabilis.* It is not entirely clear whether this refers to her temperament or is a reference to something else. This is true here and other places where this word occurs. [RH]

[7] Literally, *annexores instrumentorum,* binders of instruments. The term refers to ancient methods of tool manufacture (probably farm tools and mechanical tools) which were still primitive by our standards. That metallurgy had developed, at least by the 1st century to a high degree of competence is proven by the Antikythera device described in the *Transactions of the American Philosophical Society,* Philadelphia: 1960. This device, which turns out to be a complex brass gear assembly for computing the position of the celestial bodies for years in advance of its setting, exemplifies a level of *instrument* manufacture as far beyond the "binding of tools" level as fiber optics are from drums.

[8] Here we have the earliest example I know of Prohibition.

loose birds,' palm readers,[2] interpreters of signs,[3] those who read lots[4] or enchanters.

The Moon and Mars in the ascendant, or in the M.C, or in the west, or in the angle of the earth, especially of its [the Moon's] sect, and the Moon full, shows the native to be of a foreign born mother, or one who has been injured, and that it kills the mother before the father, and wastes the mother's goods, and that the natives are injured regarding the sight, or face, or stomach, or they injure some part of the body, or they become divines or epileptics, which are called *stellatici.* But if Saturn is in the west, it shows that he has been thrown out or separated from his parents.

The Moon in the ascendant in the Pleiades of Taurus, or in the little nebula of the Crab,[5] or in the tip of the arrow of Sagittarius, aspected[6] from Saturn and Mercury, [natives] of this kind are evilly killed by bodyguards,[7] or they are slain by magicians,[8] but in other cases they become blind. The Moon always, when it is in the ascendant in the Pleiades, makes [one] to be killed by bandits; many however indeed are made blind.

The Moon in the ascendant, and the Sun and Mercury in the M.C. show that the native is of rational parents; when it is in a diurnal nativity, he is [the son] of a king, unless an evil [planet] should aspect[9] by square, opposition or conjunction.

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[1] *avium vindicatores.* A *Vindicator* is an avenger, but in this context something else seems implied. All the other professions involve divination. It seems reasonable that this one should as well. In legal language a *vindicatio* is a setting free. Perhaps the author intended something similar.

[2] *palmarum excrutatores.*

[3] *dissolutores signorum.* Literally, "destroyers of signs." Once again, I think a specialist use of language is intended. *Solutio* means an explanation. Interpretors of signs seems reasonable.

[4] *supinorum indicatores. Supinus, a, um,* means that which is turned up or backwards. It is related to the first conjugation verb *supo, -are,* to throw about or scatter. Clearly we are dealing with a reference to casting lots and the "reading" of them.

[5] The Beehive also known as the *Nephelion* or Little Cloud of Hipparchus, cluster ε in Cancer. Mentioned above page 16. footnote 1.

[6] *inspecta.* [RH]

[7] *a latronibus.* Or. "by bandits."

[8] Or, by criminals. The word *maleficus, i,* m. used substantively has two meanings: criminal or magician. *Maleficium* is a charm or means of enchantment.

[9] *inspexerit.* [RH]

The Moon in the ascendant with Mercury, and if Jupiter and Saturn aspect[1] by trine[2] or by square or yet by conjunction, they show that the native is of wealthy parents. But the native will be fortunate, noble and wealthy, acquiring the friendships of great men.

The Moon in the ascendant in Cancer, Scorpio or Pisces shows a second mother. But if it is in Scorpio, it makes sons; however, they bury them.

The Moon in Sagittarius in the ascendant or in Leo makes fewness of brothers.

Saturn in the ascendant in sect, free from the evil [planets], without the testimony of Mars, especially in his own house, or in triplicity, or exaltation, oriental and direct, perfects noble men and those always rejoicing with riches, and honors from great men, or from kings, profound judges, those prospering, rich men, ancient men having the last good things of a good old age, always leaving an inheritance. It shows that many are first born, or first sons, or the first nourished, or killing brohters born before them, whence they have few brothers; born unequally, always dominating, however, solitary.

He does the same in the house of Jupiter, or the Sun, or in the terms of Mercury. But in the night,[3] Saturn in the ascendant, the worst happens; and, especially in signs in which he does not rejoice, or impeded by Mars, or retrograde, it shows that the native is the first born, or the first son, or the first nourished, or killing[4] their brothers before them;[5] he [Saturn] becomes a destroyer of children, and causes a noxious life. They arc ignoble paupers, possessing nothing; they are made brief of life, laboring in vain, putting up with many sorrows in children and in brothers, having cold professions performed in humid places, always laboring on the quality of life, having nothing from their own labors, unless by chance some benevolent [planet] should aspect. Well located and having dominion in the place of brothers, it causes the depravities to be moderated. It does similarly possessing the place of children, lest all of the children be destroyed.

Saturn and Mars in the ascendant, and Jupiter in the west aspecting

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[1] *inspexerint.* **[RH]**

[2] *per triplicitatem.*

[3] **i.e., in a nocturnal nativity.**

[4] Again it is not completely clear whether the native kills the elder brothers or the **planet does. [RH]**

[5] **i.e., their older** brothers

them by degree, cause miserable paupers in youth, acquiring much with difficulty, bearing adversities; but in old age they become wealthy and prosperous. But if on the other hand, Saturn and Mars should aspect Jupiter by degree, from youth to old age, they go through life in adversity, and they have an infirm body all the way to death, and having a life with labors, exhaustions and afflictions. They show that many are lunatics, maniacs, or demoniacs, and especially if the Moon is configurated with the same.[1]

Saturn and Mars in the ascendant, and if the Moon is in the same degree[2] in conjunction, destroy the house of their parents and kill the father before the mother through illness. But the natives have an unmixed fortune, having a life in disorder, an infirm or dissolved[3] body, unless a benefic should aspect the figure.

With Saturn and Mars in the ascendant, and with the Sun and Mercury in the west, they show that the native is of a poor father, or a slave or ignoble man, or of a destined death, and they destroy the father's goods; but the feet and hands of the natives are mutilated, and afterwards they die violently.

With Saturn and Mars being in the ascendant in the two winter signs, and with the Moon being visible in a succedent [place], having been injured, the natives die violently [after] suffering many evils in life.

Saturn and Mars in the ascendant, and the Sun and Venus possessing the place of sickness, which is the sixth from the horoscope, show that the native is of a poor father, or a slave, and they kill the father before the mother, or they signify the violent death of the father, and destroy the things of the father; and the native will have a bad marriage, and he will be a perverse man of evil counsel, a poisoner, evoking the dead,[4] one who shows the signs of idols,[5] or an astrologer; and many of them die from demons, (unless one of the benevolent [planets] should aspect the malevolent [planets], so that it makes a loosening of the evils) because many are dead having been affixed to

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[1] i.e., Saturn and Mars and, perhaps Jupiter as well.

[2] *aequali gradu.*

[3] *tabefactum corpus.* This was a medical expression meaning "dissolved in one's own blood." [Additional by RH) This expression could also mean more simply, "or one wasted away."

[4] *necromantes.*

[5] *significator idolorum.*

the cross, and they have been decapitated, or their members have been mutilated, or they have been burned alive.[1]

XXVII. On the Defluxions[2] of the Moon.

The Moon having separated from the Sun, and making a conjunction[3] to Mars, especially in a diurnal nativity, signifies the orphanhood of the parents and is the significator[4] of the parents' humility of substance, and [their] injury or suffering, or their violent death. But it signifies injury to the native's sight, and the mutilation of his members, or [it signifies his] falls,[5] and his scarcity of life, and violent death. But the Moon in the west, even if the nativity is nocturnal, and being in good places,[6] they become violent, perverse, audacious, cruel men rushing into to dangers, or [those] surrounded with sufferings, or diseases; but they [these things] are done in public professions, and in admirable honors, or wars, or contests, or political offices. But if Mars or the Moon should fall evilly, it shows the destruction of substance, and of the parents, and orphanhood, and infirmity of life, and a profession from fire or iron with skill, and that they will have a living from some other laborious professions. These, indeed, become *biothanati*.

The Moon passing away from the Sun and making a conjunction

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[1] It seems that the Inquisition and Medieval Christianity did not invent the penalty of immolation for the practice of magic.

[2] From *defluo* to flow or glide down, descend, or pass away from. This word is translated in later works as the "separations" of the Moon.

[3] The word used throughout this section and in all other sections regarding the motions of the Moon is *coniunctio*. This word means literally "conjunction." However, in this context it does not merely mean a conjunction in the modern sense. The Latin word used is a translation of the Greek *synaphē*, which means "connection." However, as used by the Greek writers it really means exactly the same thing as our word 'application.' We have the left the word as 'conjunction' in our text because in the Latin tradition of astrological writing, *coniunctio* has this double meaning of "conjunction" or "application." The reader should understand that in many contexts "conjunction" means something like "making an application to a conjunction or aspect." A forthcoming work from Robert Zoller and your editor on Medieval astrology will make this point clearly. [RH]

[4] *manifestator*.

[5] *descensiones*.

[6] Here, *locus* does not mean "house" as the example posits the Moon in the west (= 7th house).

to Venus, increasing in light, especially in a diurnal nativity, they are badly married, sterile without seed. But in women, [they become] sterile, either hand maids or whores, either widows or old women, or those making noxious connections,[1] because of which they do not make many children; they even become those who sleep with boys, foul libidinous, wild boars,[2] esteeming servile, grasping behavior; then happy, they become happier than in the preceding years. But with the Moon waning, indeed being in a nocturnal nativity, and in feminine signs, it signifies a rich mother, and it preserves the goods of the parents. But the natives become cupidinous, obliging, venereal fellow-traders, of many weddings, libidinous wild boars, mixing themselves with many; but living life well, and doers of good things, nobles, able to acquire things, possessing many things, having good skills, if it is without the testimony of Saturn.

The Moon passing away from the Sun making a conjunction to Mercury, increasing [in light], in the night, shows that the native is of a rational and prudent mother, and [it shows] those who are active men, public functionaries, wise men, intellectuals, rhetoricians, assistants, grammarians or those having profit from letters, inventors of discourse and philosophy,[3] or composers of rhythms, critics or those having a living from them. Whence they have the first seat and the front position in processions[4] in cities; and they become those able to understand obscure[5] letters. But waning and in a diurnal nativity, they become those who fail in life and in the professions; they do not have good manners but are impious; they are destroyers, always blaspheming God, and those committed to the jailers with perjuries; they always become perverse.

The Full Moon passing away from Venus and conjunct Saturn in a diurnal nativity makes good men and of good disposition, but bad in marriages, wives, children and in passions; they are always copulating with the maids, sterile women, whores, widows and old women, and those who have been hurt, or with public women, or with their blood

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[1] This is possibly a reference to anal sex.

[2] This term, used frequently by the author, who seems to have expected his readers to be familiar with it, denotes a man who is sexually aggressive, entirely indiscriminate and uncontrollable.

[3] *sapientiae.*

[4] *praeambulationes.*

[5] i.e., badly written or scrawled. [RH]

relatives; for which reason they do not have children, but they are fortunate in presidencies, glorious deeds, happinesses and advancements. But at night,[1] [the Moon being] full, they are vicious, vituperative, cupidinous, and libidinous. Many become those who use[2] whores and pimps, pimping out foreign women. In wife and marriage and children they become evil, and they do many common, foul and base things. But if the nativity is feminine,[3] she is made incestuous and common, and a public whore, she does profitless things in life, having coitus like a man with other women or with concubines.

The waning Moon being in a nocturnal nativity, passing away from Venus, and making a conjunction to Saturn, and the planet [i.e., Saturn] being a morning star, makes eunuchs, sterile men without semen, castrated men, either hermaphrodites, or [those] doing the work of women, easily injured, suffering, but in employment[4] water drawers, water carriers, farmers or fishermen or sailors, simply having jobs in watery places, laboring in the processes of life and acquiring nothing; it causes some having a middling livelihood, or *biothanatus*. But in the day,[5] and the Moon waning,[6] it shows those easily injured, vicious men vexed by humid things, but having employment in watery places, as was said above, leading a laborious life, either those who draw water or water carriers, sailors, gardeners, or chariot drivers, or stable boys, or hunters of fishes, or shepherds, or grave keepers, or stone cutters, or builders, or grave diggers.

The waxing Moon passing away from Venus and making conjunction to Jupiter, in the night, shows that the native is of a noble mother; that he is good and well disposed, in every way temperate. It makes magnates, powerful men, outstanding, those set up as leaders of cities, but some are taken care of by women and promoted by them, obliging, lovers of women; in whatever they do they are powerful and venereal, fortunate in women and children; but it causes injury in connection with the sight.

The Moon, being very young,[7] passing away from Venus and

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[1] In a nocturnal nativity.
[2] *conductores*. Literally, those who rent or lease something.
[3] i.e., the nativity of a woman.
[4] *in actibus*.
[5] In a diurnal nativity
[6] *minuente*.
[7] *minima*.

making a conjunction with Jupiter makes those having gain from feminine species[1] or feminine persons, and from parents having steadfast conditions, and glories from youth. They are constant; however some are made worthy of inheritances and inventions, or existing orders in sacred things are committed to them.

The waxing Moon passing away from Venus and making a conjunction with Mars, when she [the Moon] is of her own sect, makes terrible men, powerful in regions, or dominating climes, but they produce sorrow in women and children. Moreover, it causes this, if the Moon or Mars is in the sign of the Part of Fortune or the ascendant. But in the remaining places they are made participants of the arts, or of contests, or of wars, or of dangers; and wandering in travels, they will have the experience of flight; and they will produce servile works. But some are made of middling livelihood; some even will be put in danger on account of female persons, and are treated like enemies for the sake of cupidinous men, and become condemned. A very few of the same condition it makes terrible, glorious men, powerful in cities, dominating regions and possessions, but sorrowing in women and children. By day indeed, [are made] those having experience of the arts, or of struggle, or of war, from which they are made participants of dangers; and they do similar trouble in flights and wanderings, and they are imperiled by women.

With the Moon, having separated from Venus, going to the conjunction of the Sun, signifies the separation of the parents, or orphanhood, or diminution of substance, or vices, lusts and shamelessness, and plots, and those living life in slandering in youth; but afterwards they become acquirers of property and those who arranges things.[2]

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[1] The actual word in Latin here is *species*. This can mean species in modern sense, a kind of, a form of etc. The exact meaning is hot clear. [RH]

[2] Compare this paragraph with the similar paragraph on page 78 [p. 76 in the original edition—RH] of A.J. Pearce's (1840-1923) *Text-Book of Astrology*, reprinted by the American Federation of Astrologers, Washington D.C. 1970. Pearce condensed the aphorisms of J. Angelus and Regiomontanus in the 15th century at Venice. It seems very likely that Angelus and Regiomontanus knew the *Liber Hermetis* or Firmicus' *Mathesis*, Book IV, chapter XIII, which contains a paragraph even more closely resembling Pearce's. Pearce's paragraph has been cleaned up for his Victorian public. The same seems to be the case with several of the other paragraphs in this section. Noting the presence of these paragraphs, their simplification and watering down, we witness, microcosmically, the transmission of the Hermetic Astrology down to our day. [Additional by RH] If we were

The Moon, having been separated from Venus, and proceeding to the conjunction of Mercury, being oriental, and indeed, if the nativity is diurnal, it makes favorites of women and those promoted by them, libidinous, cupidinous, blameworthy, those who submit to unnatural lust, those who nod their heads,[1] wealthy people, possessions of substances, having glories and honors and prosperities; and in marriage and children they are made good and pleasant; they have, however, arts of making necklaces, or colors, or fragrances, or [of things] of gold or silver, or of binding the head,[2] or of music or rhythm, or of contests. But [the Moon] being very young,[3] when they [i.e., the planets] are occidental, they make dominators of women and children, having many possessions, perverse men in various occupations, or in artifices, [there is another lacuna here] or workers of colors, or of food and drink, or they become workers of things pertaining to pleasures, or pimps; they become the causes of disease, sufferings and consumption.[4]

The waxing Moon, passing away from Mercury and making a conjunction to Saturn, in a diurnal nativity, makes [natives who are] unemployed, and those who require religious ceremonies,[5] or medicines,[6] those stuttering or speaking with hindrance, either deaf or mute, [those who are] participants of calculations, or of journeys, or of interpretations, or of the celestial knowledge and polymaths of the occult.[7] Some [of these], having works near the water, or in travels apprehend the work of hindering or damning, and from this they make a living, and have knowledge of hidden or future things.

The Moon, being very young,[8] having separated from Mercury and

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to assume that the Latin here is medieval rather than late Classical, then this last section in Latin "*postea vero propriorum acquisitores et ordinatores fiunt*," could be translated as "afterward, indeed, they become acquirers of estates and bailiffs." In a more nearly classical Latin, the meaning is not so clear, but all of these words do have meaning late classical Latin as well.

[1] *nutatores*. It is not at all clear what this refers to, but the word can also mean those who sway, maybe those unsteady on their feet? [RH]

[2] Middle-eastern head ware.

[3] *minima*.

[4] *phthiseon*.

[5] To heal their souls.

[6] To heal their bodies.

[7] *Multiscios apocryphorum*. The last word is from the Greek *Apokruphos*. The phrase translates literally as, "Knowers of many hidden things."

[8] *minima*.

making conjunction with Saturn, in a diurnal nativity, causes poor *centiculosos*,[1] detained in sacred places. But some have epilepsies or sacred diseases, or afflictions through stupefaction or ecstatic afflictions, or they are connected to auguries.[2] But the Moon, waning[3] in a nocturnal nativity,[4] is the cause of servitude, condemnation, shortness of life or violent death.

The Moon, having separated from Mercury, and going to the conjunction of Jupiter, shows that the native is of a noble mother, and that he preserves the maternal goods; and those are made having the care of temples, learning the science of their parents: magnates, grammarians, rhetoricians, sophists, acquirers of the properties of kings, or tyrants, or administrators of cities, or co-workers,[5] or public accountants, or [public] heralds;[6] many, however, become pontiffs[7] or prophets, from which circumstances they become powerful around kings. They are increased and become extremely successful. But [the Moon] being very young,[8] they are placed over surveys, or the management of country estates, or accounting or weights, or they become scribes, or merchants, or they are placed where there are measures, and rules, and numbers, or money changers' tables, or gold making, or credit, or judgments, from which they have possessions and prosperity. Many become honored because of inventions, inheritance, or deposits of unsought for things, or from these they obtain gifts, or powers of rule. Whence they will have honors, possessions and riches.

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[1] I do not know this word. It's not in Souter, Latham or Du Cange.

[2] In both this paragraph and in the preceding one black magical practices are referred to. In this paragraph reference is made to the self destructive effects of certain noxious substances used in such practices for trance induction

[3] *deficiens*.

[4] *in nocte*.

[5] *cooperatores*. This word could mean a roofer in late medieval Latin, e.g. Latham: roofer 1198, 1335. Souter gives: Work together at something. *cooperor*. This would also be a classical reading. Neither is satisfactory as the *cooperatores* are mentioned in the context of civil administration.

[6] *annunciatores*.

[7] This was a position in the Roman religion; specifically a member of the highest priestly College of in Rome to which belonged the superintendence of all sacred observations, whether performed by the State or by private individuals. *Pontifex* is here used to translate some Greek word for a priestly function seen by the Latin translator as equivalent to the Roman *pontifex*.

[8] *Minima*.

The Moon being very young,[1] having separated from Mercury, and transiting to the conjunction of Mars, in a diurnal nativity, they become forgers of letters, and those knowledgeable of poisons and magic, either makers [thereof], or those knowing these things, or thieves or accomplices of thieves, from which they will have decline of life, and weak financial condition, and disease and suffering, or meanness of life, or violent death. Some, however, will have slavery, or flights into foreign lands. But others are set above those who are in prisons and under guard, and some are bed chamber servants, on account of certain perverse things, sustain dangers and violent deaths.

The Moon being very young,[2] separated from Mercury and joined to Mars in a nocturnal nativity,[3] especially occidental, makes obliging,[4] ridiculous, itinerant artificers, lovers of the good; in fact, some become leaders of an army, or leaders of a contest, or of political power, or placed over armed men, or mobs, or businesses, fearsome men, outstanding negotiators, or those set over armies; but they cause violent deaths. Indeed they lie easily, and on account of this they flee their native land, because Mars arrives in the aforesaid place of the nativity, or the Part of Fortune, or in the ascendant, or the Moon, or if Mars should happen to be in the M.C. But in other places they become the cause of disease, or affliction, or injury, or dangers, or of laborious works.

The Moon, passing away from Mercury, making conjunction to the Sun, they become injured in their speech, hearing or reason, in all things even in youth; but in life they are paupers, miserable, dangerous vagabonds, acquiring [subsistence] with difficulty, wandering to and fro; but in their professions they are cooks, shoemakers, smiths,[5] armorers, fashioners of statues, having their trade from fire or iron or from harsh operations; but thereafter they become artificers acquiring their livelihood moderately by their skills.

The Full Moon, passing away from Mercury going to the conjunction of Venus, by day, makes mixers of unguents and fragrances

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[1] *minima.*

[2] *minima.*

[3] *nocturna.*

[4] There is a word here, *munes*, which defines all lookup attempts. 'Obliging' is an attempt at reconstruction. [RH]

[5] The word used is *fabri*, from *faber*, a maker, smith, carpenter, forger, joiner, artificer, etc.

and colors; and [it makes] those who find stones and sculptors of precious stones, but some, makers of necklaces and honorable vestments, or of organ music, or choral music performed by voice, flatterers, doers of clean works, works of histories, or pictures, but of middling livelihood without indigence in the process acquiring more; however vicious, condemnable, libidinous, cupidinous, wild boars with regard to venereal acts.

The Full Moon, passing away from Mercury going to the conjunction of Venus, in a nocturnal nativity, when they are oriental, especially in the house of Venus, shows that the native is of a noble mother, or one who is a musician, or that they are natural spendthrifts, nevertheless, excessively associated with familiars,[1] and manifestations of felicity, preferment and glory, and they become presidents[2], and those prospering from the word, the muse, the comings forth of some gods, those promoted by royal orders, or by dispensations, or by the office of the Praesul. They have many benefits from female persons, as well as coitus and works of a feminine kind.

The very young[3] Moon, passing away from Mercury and making a conjunction of Venus, in a diurnal nativity, in the M.C, the eleventh, the fifth, or the ascendant makes winners of sacred things, or workers of sacred things, or those set over sacred contests, or managers,[4] or sacrists,[5] or pontiffs, or superintendents having great rank, but heedless men, going to extremes in all things. But in the remaining places, men of moderate life, or managers of arts, which are of sacred things, of great works, or [makers] of necklaces, or of ivory [things], or of fragrances; some however, are stone cutters or tingers,[6] [there is a lacuna here] or chanters of sacred things, or hissers of sacred [sounds],[7]

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[1] *familiaribus*. Household slaves, personal attendants or minions.

[2] See page 7, note 2. [RH]

[3] *minima*.

[4] *traclators*.

[5] An official charged with the care of the sacred vessels, vestments, etc of a temple.

[6] Regarding the alchemical manufacture in Hellenistic Egypt of artificial gems by "tingeing" quartz and other stones, *Cf. The Story of Early Chemistry*, by John Maxson Stillman, New York, 1924, D. Appleton and Co. Chapter II; esp. pp. 89, 91, 92-98.

[7] *sibilatores sacrorum*. The reference is to the pagan temple practice, remarked by numerous classics authors and contemporary scholars, of hissing enchantments and theurgic invocations. *Cf.* the Hebrew word *Nachash*, Genesis 3 and elsewhere, translated as "Serpent" depending upon the pointing the word also means, "enchanter," "to enchant," and "to hiss."

or those learning celestial things, or knowing those things which are in hidden,[1] and from which they will have a livelihood and possessions.

The very young[2] Moon, passing away from Mercury going tc the conjunction of Venus, if it is in sect, in a nocturnal nativity, shows that the natives are of a noble mother, or one who is a musician, and that they are rich, powerful, chiefs and magnates, dominators of cities, regions or climes, especially if they are outside the solar rays, and in the ascendant, or in the M.C, or in [the house of] the good daemon,[3] or in the fifth, and, if the Part of Fortune shall have a figure[4] like that of Venus and the Moon.[5] But in the rest of the places they will be fortunate, glorious and noble; it helps equally regarding the fortune.

XX III. On the Conjunctions of the Moon.

The Moon conjunct Saturn and Jupiter makes men of many friends, men famous for their buildings, lords of foundations, big spenders,[6] voluptuaries, damned men negligent of their own things, timid men, terse men, obtruding themselves [on others], wandering, having adversities and infirmities.

The Moon making a conjunction with Saturn and Mars causes good things; indeed it quickly relaxes passions and makes active, private or solitary men; indeed they grow ill in youth and pursue a difficult livelihood during the course of their life, unless some benevolent [planet], having been configurated [with them], resolves their malice, especially with the Moon being in [a place] succedent to the horoscope.

The Moon, making a conjunction with Saturn and the Sun, makes sorrows, injuries, wanderings, journeys by sea and alienations.

From the Moon conjoined with Saturn and Venus good things

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[1] *in absconsis.*

[2] *minima.*

[3] the eleventh house. [Additional by RH] There is a problem here with the text. It actually refers to the house of the good fortune, *bona fortuna.* But that is the fifth house, which is referred to explicitly in the next clause. Therefore, it is reasonable to assume that the house of the good daemon is the one actually being referred to.

[4] The meaning of this is unclear. [RH]

[5] i.e., if the distance between Venus and the Moon is like that of the Moon and the Sun?

[6] *impensatores*

happen, except that in women, it indeed brings sorrows of children. They are made without semen and sterile, water carriers, but they are cut short[1] evilly for the sake of strange women.

The Moon conjoined with Saturn and Mercury shows depraved natives of an ignoble mother, and [those] destroying the maternal goods, and they[2] become destroyers of the mother, or the cause of injury or suffering or danger to the mother, or of her violent death; but it makes the natives mendacious, impious, counterfeiters, those who counterfeit *sigilla*,[3] evil men of bad counsel, poisoners, enchanters[4], magicians, and those always endangered by these; they become investigators of this kind of perverse learning,[5] or those who know such things, deceivers of men.[6] These indeed always endure dangers and are punished by the hand of princes, always blaspheming God on account of contrary events, which happen to them. It increases evil fame in them, and they are made hateful to all men on account of their malice, they have the behaviors of asps and vipers, never showing men what kind of things they have in their hearts. These men will have a violent death, because they are killed or are burned [to death], they are thrown from a precipice; indeed they will have an evil end.

The Moon conjoined with Jupiter and Venus perfects great and wonderful things; it shows that the native is of wealthy and noble parents, and that they preserve the parents' goods; they will be wealthy, blessed, long living men, acquiring very many things, lovers of music, well married, well constituted in children, giving food to many people, and familiarly associated by many, always executing things well.

The Moon joined with Jupiter and Mars makes leaders of armies,

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[1] taking *inciduntur* for *incidunt*.

[2] Again we do not know whether these are planets or natives. [RH]

[3] *falsos sigillatores*. Signatures were not used in the period when the *Liber Hermetis* was written. Instead, impressions were made in wax from seals or signet rings called *sigilla*. The counterfeiting of these *sigilla* was the ancient equivalent of the counterfeiting of signatures on legal documents.

[4] The actual word here is *carmatores*. This is almost certainly a corrupt form of *carminatores* which means enchanters. [RH]

[5] *Littera* is literally, "a letter," *litterarum*, "of letters," but in the plural the word stands for "Learning." Still both senses ought to be understood as a *littera* is any written sign or mark standing for a sound. Practical magic employs such marks, signs or sigils as the tools of its trade.

[6] ". . . *vel virorum, qui talia sciunt, circumventores*. The sense must be translated. The deceivers know such things, not the men.

those exercised in combats, lords of ships[1] and navies, overthrowing cities and regions, both raising up and subjugating peoples and dominating [their] life and death.

If the Moon is joined with Jupiter and the Sun, it shows that in every way the native is from wealthy and noble parents, and it shows that they are kings [and] *cosmocrators*.[2]

The Moon joined with Jupiter and Mercury shows that the native is from rational and noble parents; and that he becomes wise in speech and wisdom, and wonderful with respect to glory; indeed he becomes a friend of kings and he will be glorified in speeches.

The Moon joined with Mars, the Sun and Mercury in fiery and tropical signs, with the star of Mars found in conjunctions or square or opposition aspects, or by the configurations of the Sun and Mars, being in evil signs, or outside of sect, makes shoemakers, cooks, fitters of colored skins, workers of arms, performers,[3] shapers of statues, having their profession by fire or iron or harsh work. But if the same configuration is found in the signs of Venus, linen workers are made, and tailors,[4] having their profession either of clothes decorated by colors, or dyes, or by the delight of drink, or of foods. But if the same configuration is in the signs of Mars and Mercury, they become daring men, disputants, lovers of contest, or they have some public office; indeed it makes strong men. But if the same configuration is in the signs of Saturn, they become tormentors and traitors, or hunters or leaders of four-footed animals, or governors,[5] or cutters of stones, or those doing similar things, and fishermen and fowlers, lovers of food, drinkers, field workers, builders of ships, grave diggers, having their profession in many places. But if in the signs of Jupiter, powerful tribunes, magnates of cities and those set above regions.

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[1] *gressibilium*, *gressus*. In a poetical sense means the course of a ship.

[2] Literally, "rulers of the Cosmos." The term, from the Greek *kosmos* + *krateō* (to rule), signifies universal rulers. The term cosmocrator is common to both astrological and gnostic literature.

[3] *sonator*. In Italian this means a player or performer.

[4] *vestium connexores* = tailors.

[5] *gubernatores*. This word also means 'helmsmen,' which makes sense in the context of the other significations. [RH]

The Moon in Aries, Taurus, Scorpio, Capricorn or Pisces, with Saturn and Mars being in equal degrees with her, makes lepers suffering elephantiasis, or it kills with poison, or it makes white spots on the skin' or scabs. Not only the Moon does this, but the Part of Fortune and the Part of the Daemon,[2] when they are in those signs and aspected[3] by malevolents [planets], they make indeed [hiatus in text], who are so born.

The Moon with Saturn and Mars in the last degrees of signs makes lame men and those who have been tortured. The lord of the prevention of the Moon in the twelfth makes outcasts.

When the Moon shall be in Pisces, it always kills the father before the mother. The Moon, made unfortunate by the malefics in Sagittarius, Scorpio and in Pisces, causes epilepsies.

The Moon opposite the lord of her own house or [opposite the lord of her] term[4] or triplicity makes fugitives. They become wandering men without honor travelling from place to place.

The Moon conjunctional or at first or second quarter,[5] first or second crescent[6] or Full Moon, making a conjunction, and irradiated[7] by a malevolent [planet], causes the suffering of an injury for oneself and for the mother. The configurations happen at an expressly stated time in the signs, which are of one zone.[8] Hermes Trismegistus said, "This operation, however, is especially most certain, which is collected truly from many things coming together into one."

The Moon averse[9] in the ascendant: such men always perceive things contrary to them.

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[1] *alphos*, from the Greek.

[2] Part of Spirit. [RH]

[3] *inspecti*.

[4] i.e., the lord of the term the Moon is in as the luminaries are not themselves allotted terms.

[5] *dichotomos*.

[6] *amphicȳrtos* from the Greek *amphikurtos*, i.e., bent at both ends.

[7] Probably a reference to *aktineboleō*. [RH]

[8] *unius cinguli*. This is undoubtedly the same as like-engirding signs or *homozonia*, which are signs ruled by the same ruler. [RH]

[9] *remota*. This seems to mean that the Moon is unaspected and has no other familiarity with any planet and is in the first house. [RH]

XXX. On Brothers.

If the lord of the triplicity of the ascendant is in the upper hemisphere, although in succedent or cadent [places],[1] count from it to the ascendant and as many signs as there are, he will as many brothers.[2] But if there is a sign of two bodies, count those double. But if the lord of the triplicity of the horoscope is in the lower hemisphere, count from the horoscope to the lord of the triplicity and as many signs or stars as there are, say so many brothers. Remember to double the bicorporeal signs, however, and if benevolent [planets] should aspect, the brothers will be vital; but if malevolent [planets], they signify the destruction of the brothers. But if from the M.C. to the horoscope there are no planets. there will not be another brother. But if, with such a configuration, it should happen that someone has an older brother, he will certainly see the brother's death. And if there is[3] a malevolent [planet] from the M.C. to the horoscope, it signifies the death of the brothers born before the native. But if there are none from the horoscope to the angle of the earth, he will not have any brothers born after him. And if there are, he will certainly see their death. But if Saturn or Mars are present from the ascendant to the angle of the earth, he will himself see the death of those younger than he. If the lord of the Part of Brothers[4] is in the horoscope, you may say that such a one is an only child. If the lord of the Part of brothers is in a bicorporeal sign, say that such a one has brothers from another father or another mother, and if the part and its lord are in a masculine sign, he has brothers from another father, and if in a feminine sign, from another mother. If the lord of the triplicity of the horoscope is in the horoscope, they are made the first born, if in the M.C, the first or the fourth, if in the west, the first or the seventh, if in the angle of the earth, certainly he is the fourth. Malevolent planets aspecting the third place from the horoscope show the death of the brothers. They cause the same even though they fall in the ninth place

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[1] There is at this point a missing word followed by *terram*. The word cannot be reconstructed, but the sense seems clear enough given the passages that follow [RH]

[2] or, "count from it to the ascendant and he will he have as many brothers as there are signs, . . ."

[3] The editor of the Latin text has supplied the syllable *'de'* to *'fuerit'* which would make the sense from what the context clearly calls for. [RH]

[4] According to Paulus, the Part or Lot of Brothers is as follows:

Part = Asc. + Jupiter - Saturn. [RH]

from the horoscope; they cause the destruction of the brothers. The same happens although malevolent [planets] are found in the Part of Brothers' or in the [places] opposite them; likewise they will see the deaths of brothers.

XXXXI. On the Mutual Separation and Conjunction of the Five Planets and the Sun.

On the separation and conjunction of the Moon we have written above, but on the Sun and the remaining five planets, what they will have, whether good or adverse, we reckon it necessary to expound the configurations of them next.

The Sun conjunct Saturn of the same sect," he becomes a waster of the father's things and it induces injuries and wanderings, but at night, it makes the evils worse and kills the father before the mother and destroys the patrimony.

The Sun conjunct Jupiter of the same sect,[3] if they arc free from the evil [planets], they show that the native is from a noble and good father, and they preserve the patrimony, and signify good things for the native, and the native becomes useful, and especially if they are located in a sign or in terms of a benevolent [planet].

The Sun conjunct Mars at night, in its own signs or in a violent [sign], shows that the native and those born are violent, thoughtless, daring, hot, dangerous, of short life, and of violent death. But in the day the evils are made worse.

The Sun conjunct Venus in the night, free from the evil [planets], causes the same things which [it does] when with Jupiter.

The Sun conjunct Mercury shows that the native is of a rational, prudent father, but that the natives are timid, just, honest, pedantic, poorly made,[4] infirm in body. These indeed have few children or none.

The Sun joined with the Moon in the day in fixed signss makes

[1] The term 'part' refers not to its longtitude but to its *locus* or place. [RH]

[2] i.e., diumally placed in this case. as the next clause makes clear.

[3] See previous note.

[4] *inconstructos.* From *in* (not) + *constructus*, made or arranged, therefore, unconstructed or not put together.? Not in souter, Du Cange or Latham. (Additional by RH] Or any other reference!

[5] *in signis dissolubilibus* = fixed signs?

instabilities and induces sorrows; but in the night it makes venereal and fortunate men.

Saturn joined with Jupiter in the day, he becomes a good man; but at night it induces sadnesses and contrarieties.

Saturn joined with Venus; he is made frigid with regard to the venereal act and unstable concerning life. Moreover this man is made without children.

Saturn joined with Mercury makes prudent, informed magicians knowing celestial things, magicians knowledgeable of bad or of hidden things.

Saturn joined with the Sun destroys the father's house and kills the father before the mother. But for many they cause the fathers an evil death.

Saturn conjoined with the Moon, especially [when she is] very young,[1] shows that the native is of a mother who has been previously injured, and that the mother dies before the father. But when the planet is increasing[2] it is made worse.

Jupiter joined with Saturn in the day, he becomes a good man, but at night less good.

Jupiter joined with Mars makes spendthrifts and violent men. Indeed, with these occidental, they are quickly freed from evils, but oriental, long lasting evil things are caused.

Jupiter conjoined to the Sun shows that the native is of a noble father, and that he is from a prospering father; but in the night it offers things less good.

Jupiter joined to Venus [is] useless, but in the night less.

Jupiter conjunct Mercury shows skill[3] and benefits, and money.

Jupiter conjunct the increasing Moon,[4] shows that the native is of a noble mother, and that he preserves the maternal things, and it gives glory and happiness to the native. But if it [i.e, the Moon] is very young[5] with the planet, it will be the contrary.

Mars conjunct Saturn in night and in the day, especially oriental, he becomes a good man; temperance is made of goods and evils.

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[1] *maxime minimae.*

[2] *aucta.*

[3] *actus.* Also trade, profession, etc

[4] *lunae auctae.*

[5] *minima.*

Mars conjunct Jupiter good; indeed all things are significant of benefit; but in the day difficult and sad.[1]

Mars conjunct the Sun, he becomes a waster of the patrimonial goods, but for certain [natives] it signifies an evil death.

Mars conjunct Venus oriental [and] diurnal, he becomes a destroyer, but nocturnal and occidental he becomes somewhat evil.

Mars conjunct Mercury, becomes difficult, indeed applying detentions, condemnations and punishments, contradictions and litigations.

Venus conjunct Saturn is made difficult regarding unions and the venereal act.

Venus conjunct Jupiter in oriental appearances good in all things, especially in the marriage of men. But in feminine nativities, [when] occidental, good things happen; it gives good men married to them; but oriental, it causes violent abortions to women.

Venus conjunct Mars, oriental and of diurnal placement, good things; occidental and in the night, the contrary. But in the day, occidental, it becomes vicious and contrary.

Venus conjunct the Sun kills the mother before the father; it signifies injurious things, and they even become grateful for the venereal act and [become] wild boars.

Venus conjunct Mercury, occidental, good things are caused; it makes venereal, and active men and musicians.

Venus conjunct the very young Moon in a nocturnal nativity shows that the native is of a noble and wealthy mother; but it causes jealousies in marriages. These will have two or three sisters, or they will commit adultery with the mother and her daughter, or the wives of the father, uncle or brother. But if the Moon is increasing,[2] or not in sect, they will have judgments because of these things.

Mercury conjunct Saturn makes malicious, stupid men, however, able to understand, lazy, upset by humiliations, having decisions in the disciplines[3] and in businesses.

Mercury conjunct Jupiter becomes profitable for everything. It makes men prudent in all things. But in the west, and in the angle of

[1] Mars is a nocturnal planet and works better at night. Jupiter is diurnal but has less difficulty at night than Mars does by day. [RH]

[2] *aucta*.

[3] There is an omitted word here which makes the sense unclear. [RH]

the earth, it induces sorrows. They know more concerning all men.

Mercury conjunct Mars, occidental, makes daring evil doers and rash thieves, those who lie in wait; but oriental, it makes those agreeing for evil purposes, indeed attorneys.[1]

Mercury conjunct the Sun, oriental, in a diurnal nativity, shows that the native is of a rational and outstanding father, and it signifies happiness for the native; but in the night less.

Mercury conjunct Venus [is] good in all things; it even causes marrying well and good and happy men.

Mercury conjunct the Full Moon shows that the native is of a prudent and rational mother; and the natives become rational and knowledgeable of celestial things, and of secret books, and wise inventors of speeches, co-workers and counsellors of princes. But the waning[2] Moon lessens the beauty, and makes those knowledgeable of predictions,[3] however, the parents are unknown; on behalf of speeches and this kind of ineffable scriptures.[4]

XXXII. On the Signs in Which the Planets are Located.

When Saturn in sect[5] should be located in his own house or face or degree, or in its own triplicity or exaltation, free from the evil [planets], without the testimony of Mars, oriental, it makes noble men and the friends of great men, but some procuring royal things, acquirers of their own estates, and lords of buildings, collectors,[6] but those having poor friends, and those obtruding themselves on wise men, filthy souls, living like paupers, or they become procurators of sacred things. Moreover, many become the fathers of strange children, or adopting strange children, they raise them as their own. But in the night it destroys all the patrimony, or from their own homeland they are caused to go into

[1] Yikes! Them again!!

[2] *deficiens.*

[3] It is a notable feature of Latin that the word for "predictions" and the word for "preachings" is the same word: *prædicta*or *prædictio.*

[4] This passage is not entirely clear in Latin. [RH]

[5] There is a missing word at this point. [RH]

[6] *congregatores.* Souter: an assembler of people. collector of things. (From the 4;h century on).

a strange land, always travelling, and superintending or stealing royal business,[1] or priests, however, great in [his] affairs[2] and of practiced counsel; but some are taken in adoption by others and become heirs, and end up in public employments, or in accounting, or in the office of overseers of sacred things. But some are made ship masters or pilots, or they participate as the officials of businesses, or [officials] of magnates, or [officials] of kings, or they become tax collectors, or fathers of strange children. But if Saturn is evilly configurated, it makes those rejoicing in evil, suffering evils, having humid professions,[3] dangers on the waters, wasting diseases,[4] those experienced in wanderings and many evils.

When Saturn should be in the house, face or degree[5] of Jupiter, of oriental condition, increasing,[6] free from the evil [planets], it makes noble men, and friends of the persons of kings, and tax collectors, and those having been entrusted with the management of the royal businesses;[7] but some become fathers of strange men, or they show that the sons have been exposed; but those who have been born from them, having been nourished by others, are recognized, and suddenly their return is asked for; they wander or become masters of ships, or businessmen great in transactions, and men of good counsel and creative; some however are adopted by others, and they inherit, and end up in public employments, or in the office of prelates of sacred things, or collectors of royal tributes, or of the treasury of the sacred monies,[8] or [that] of tyrants. But a nocturnal [Saturn] causes harms and contrarieties and sadnesses in children, especially if it [i.e., Saturn] is the lord of the signifying of children, and it is located in the same place. But if Saturn is the lord of the Part[9] of Fortune or the lord of the

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[1] The irony is intentional. The author is aware of bureaucratic corruption.

[2] *actibus*.

[3] *actus humidos*.

[4] *aegrotos pthisicos*. The second word means wasting. It is from the Greek *phthisis*, a wasting disease of the lungs, consumption or tuberculosis

[5] This is an example of a *monomoirion*, an individual degree ruled by a planet. See Chapter XXXV. [RH]

[6] *addens*.

[7] *fideicommissarios*.

[8] *aerariorum sacrorum*. The *aerarium* was the treasury in the Temple of Saturn in Rome where the public wealth was kept.

[9] The text has *patris* where it should clearly be *partis*. Your translator, R.Z., has translated it accordingly. [RH]

ascendant, it is the worst, it causes injuries, law-suits, useless wanderings, and destruction of substance, and betrayal by one's own, and the insults of enemies.

When Saturn is in sect, in the house of Mars, or [his] face, or degree, it makes the completing of a task difficult, those who have made enemies evilly, evilly incriminated, traitors, subjected men, and universally indifferent; the impulse[1] of Mars makes an ignoble youth, [and it makes] slothful men, and [those] evilly occupied in their affairs, and not profiting in treacheries. But at night idle, infirm men, those who can't be perfected, ignoble, acquiring wealth with difficulty, troublesome proxies; but some have both injuries and sufferings in the secrets; moreover they become timid and lazy and negligent in affairs, and fearing all things, and making themselves miserable,[2] always looking down, and not applying themselves to [their] works; they are thoughtless in youth and are often injured; therefore it makes those who are negligent and unsuccessful.

Saturn in the house of the Sun, or the face or degree, in sect, when he is oriental and direct, without the aspect of Mars, shows that the native is of a noble father, but [it also shows] the separation of the parents, and it leads the natives themselves into glories and great good fortunes; it also signifies the increase of benefits, life and substance for the native, and it makes [him] the lord of buildings, estates and villas; but it indicates the evil of the father, or his violent death, or it kills him in the waters, or with an evil death, or with humid molestations. It signifies diverse sufferings for the parents, and the injury to the mother, or corporeal passions, or humid molestations, or that the parents flee among the gods in sacred [places] on account of the passions polluting them.[3] Moreover many little ones are orphaned, and they destroy the patrimony. But a nocturnal [Saturn] is worse, and he destroys the patrimony, and becomes a destroyer of his parents; it especially shows the violent death of the father, or dangers on water, and it destroys the paternity, or he is orphaned as a young boy, and they are endangered in wanderings either on the water, or they have litigations with important people, and are spun around in the sufferings of the mind.

Saturn in the house of Venus, or the face or the degree, in sect,

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[1] *motus*.

[2] *se attristantes*.

[3] or it could be read, "sufferings touching them." [RH]

diurnal, when it is in feminine nativities, makes handmaidens, or whores, or sterile women, or widows, or those who have been harmed, or ignoble women performing shameful coitus; and on account of this they become sterile and badly married; many however become evil in [their] children.

Saturn, nocturnal, in the house of Venus, or face or degree, being in sect, in a masculine nativity likewise makes sterile slaves without seed, fornicators marrying badly. Moreover many cohabit with the father's concubines or [their] stepmothers, or the wives of [their] brothers, or of [their] uncles, whence they meet with anxieties and adversities on account of women. Some, however, whip their wives with their own hand because of their injuries, and jealousies, and their shameless passions. But some are punished; others indeed have acquisitions and benefits from women and are advanced by women. But illicit and sordid in venereal acts, and eager, libidinous pathics, wild boars, thoughtless men being faithless with their eyes. Always indeed, Saturn happening in the house of Venus makes flatterers. But if Venus is opposed to him, or should reach [him] by square or by conjunction, it makes sterile men, having few children. He does not indeed rejoice in marriage or in children; indeed women like this become whores.

Saturn being in sect in the house of Mercury, or the face or the degree, signifies those conscious of hidden secrets, but in manners active publicans, acquisitive of their own interests, great men self-motivated, and happily having a constant life, and those always increased to greater things, conscious of secret books and celestial things, but idle with respect to behavior, and constant towards superiors. But if he is not in sect, it denotes stutterers, deaf people, those who are mute, malevolent men. Many, indeed, when the planet is evilly configurated, are deprived of their voice; [and it denotes] those always thinking about the perverse things which are in their souls, not showing, but having, the behaviors of wild beasts, always bearing ill will, and being fraudulent against all men, or they become conscious of bad things, either highwaymen or homicides, or those conscious of magic, knowing divine secrets, and the things which are in mystic books. However, it is not expedient for them to treat of those things, because they always fall into great dangers, many times indeed they receive evil for good; they become malevolent in their behavior; [and it denotes] those who endure both chains and detentions, or are held in sacred places, and they recite or expound fables, or by the vexations of daemons they perform operations; they are also in adversities and in

labors. But if Saturn or Mars are configurated with Mercury, it causes worse evils and they become fixed, of bad life and of violent death.

When Saturn is in sect in the house of the Moon, or face or degree, he becomes depraved, unless the Full Moon is configurated with him; it induces cold diseases of the mother. But it makes the natives neither daring nor rash, travelling with difficulty, being harmed[1] often, rheumatics; it signifies destruction of the patrimony, and separation from the parents, and diseases of the secret places for them, and the injury of the mother, and bodily suffering, either humidities or vexations, and mothers fleeing to the gods on account of the torments made in them.

When Jupiter is in his own house or face or triplicity or exaltation, being in sect, especially oriental, and swift of course, without the contrariety of Saturn or Mars in an angle, it makes nobles, acquirers, having conversation with kings, tyrants and magnates, and managing the business of these same kings or tyrants, and always prospering. But if he is out of sect, it makes those of moderate life, unable to decide, however having orders in sacred things, and giving responses regarding future things, worshippers of God, or those making conversations on sacred subjects.

When Jupiter is in sect in the house of Saturn, or face or degree, it makes adoptive [children], wealthy acquirers of good things, greedy inheritors, lords of estates or buildings, not rejoicing from friends nor from their own money, but also inappreciable in deeds, and they become depraved in speech and tormenters. But they are infirm with regard to their own intelligence, thinking that their miserable soul has to be given to knowing, and whatever thing they give themselves to, is done without glory. However, many, finding foreign children on the ground, nourish them as their own children; for the greater part, they push though [their plans] in businesses, and in adversities being faint-hearted, timid and unknown, dealing with difficult things, being obtrusive. But outside sect, it makes [them] always suffering unjustly and frequently failing in business dealings, inappreciable, always remaining in adversities, faint-hearted, full of dangers, doing unfavorable things, they will have corruptions of substance and ruin of life, succeeding in business with difficulty, obtruding themselves on others, afraid to know, and unaudacious, especially against a young

[1] *nocenles*. The verb is active, but the context goes better with the passive. [RH]

person. Many become fathers or tutors of strange children.

When Jupiter is in sect in the house of Mars, or face or degree, oriental, or swift of course, it makes the most powerful tyrants, presidents[1] and leaders of armies, honored by magnates and kings, and ruling cities and regions, kings' managers, and honored by peoples and cities, body guards, frightening soldiers or tribunes, or leaders of armies, and they become victors of battles. Many become kings and the familiar or trusted counsellors[2] of kings, or worthy of believable things. But if he is outside sect, he (Jupiter] makes those living[3] over public works, or fallible with regard to politics, and those attaining to destruction, involved with superfluities of blood or diseases of the anus, suffering vertigo or falls,[4] or blood disease.

Jupiter in sect falling in the house of the Sun, or the face or degree, shows that the native is of a noble father, famous, glorious, outstanding and rich, and regarding glories and presidencies, it indicates that the native is outstanding, glorified, conducting the public deeds of honored men, of the entrusted management of the businesses of kings, tyrants, or cities. But if it is outside sect, it shows the destruction of patrimonies, and diminutions and losses of substances, and [it shows] long journeys for the native, and dangers on waters, but the entrusted management of the affairs of great men, those placed above trusted men, captains and officials; but for some he becomes the causer of injuries or illnesses, and his actions happen with moderate glory.

Jupiter in sect falling in the house of Venus, or face or degree, makes great riches and happiness and glory, and [it makes one[a lord of everyone's possessions. He becomes a ruler of villas and fields and estates and buildings, and an adviser of kings and princes, or an assessor perpetually honored by the mob, and by cities; many become priests of the gods, especially if [the planets] happen in the third or ninth from the horoscope, or they build temples receiving gifts, and presidents[5] of the people, hearing from many, and always being

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[1] See page 7, note 2. [RH]

[2] *credenz.eri.* Du Cange: a trusted counsellor, member of a secret council. Sicilian, i.e Byzantine Latin.

[3] *commorantes.* Souter: To inhabit, with dative of person = to dwell. (SS los. 7.9., Cass. Hist. 5.36).

[4] *casuras.* Souter. a fail (?) C Julius Solinus, 20.7 ed. Mommsen Berlin, 1895. 3rd century.

[5] Sec page 7, note 2. [RH]

enriched by his acts, and they will have the wives of great men; many times indeed these men are glorified by women and, having benefit from women, they rule the republic and are public figures, famous spendthrifts and they enter into royal courts on behalf of female persons, or on behalf of famous public persons. But if Saturn or Mars should aspect, the goods are made less, and it makes servants of the female person. However, if it is outside sect, it makes those who have been decorated, of good life, of beautiful life, fortunate men, those who are constant, high-priests overseeing women protecting them, from which occasions they have their living; many indeed are made worthy of discoveries[1] or inheritances.

Jupiter in sect in the house or face of Mercury, or the degree, without the testimony of Mars makes the richest men, frequently however, conducting royal affairs, they are set over cities, overseers of estates or superintendents, those who make out the censors lists, having public employment, superintendents of businesses, or those set over the public weal, or they procure public employment of civil supplies, and proclaimers of the laws, and they become worthy of honors and presidencies, collecting the royal monies on account of their faith and prudence; by their wits, these persons, stealing from them[2], will have riches in their own houses; those always having glory and happiness, managing [affairs] for foreigners, and foreign procurators of regions, indeed good men, and those decorated and active, powerful men and gracious paterfamilias, skilled of indirect and laborious things, having a livelihood from reckoning, or from tables, or from negotiations or collections or from buying gold, or from weights, or they become officers charged with distributing money among the people.[3] But if it is outside sect, they become scribes or apothecaries, scribes of the curia, those to whom the scriptures have been entrusted; however some have their livelihood from words, or numbers, or sorceries, or they become astronomers or discoverers of celestial things, and prophets of future things.

Jupiter in sect falling as a morning star in the house of the Moon, or the face or the degree, or swift of course, or where it exalts or

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[1] sc. of wealth

[2] i.e., the royal monies. [RH]

[3] *magistri*. This can mean a number of other things as well, such as 'master', 'director' or other types of officials. [RH]

rejoices, indicates that the native is of a noble and rich mother, and that he preserves the parents goods, but it makes natives who have great glory, wealth and happiness, public honor, most fortunate men, acquiring great souls according to the times, increasing, outstanding men, foreseeing future things. But if it is outside sect, outstanding fortunate acquirers, full of business. However many have work and conversations in sacred things, managers or priests, especially if it should fall in the third or the ninth from the ascendant. But in youth they have adversities, wanderings or litigations or accusations.

Mars in sect falling in the house of Saturn, or face or degree, is inclined more easily toward doing evil, moreover it corrupts the patrimony, and it always buries the older brothers before [their time]. It heats the cold of Saturn, and makes [its native] rash and daring in deeds, not deciding according to intellect, quickly advancing all operations keenly and without tiring,[1] speedily active, outstanding men, harsh men who are conquered with difficulty; it will turn out better when it [Mars] is in its exaltation without the aspect of Saturn. But if it is outside sect, it destroys the patrimony, and induces injuries and incurable diseases, and accidents from four footed beasts, or from fire or iron, or from the insults of mercenaries; [it makes] those of weak imagination; it causes dark deeds [and] jealousy from phlegmatic[2] or abject men; indeed [they are] thoughtless, rash in actions, not deciding with the mind; but they are active, public and restless men soon injured. Many however have their livelihood from the gathering of humid things, likewise they bury their older brothers [killed] either by a building falling on them, or by falling from a height.

Mars in sect falling in the house of Jupiter, or the face or the degree, makes famous magnates, outstanding nobles, prospering tyrants raising up and conquering cities, and they raise them up reforming them, likewise having victories and great glories, princes of navies, infantry and cavalry and armies, ruling fierce and aroused men, and [men] of other climes. It does this especially [when] familiarly associated with Jupiter, and when [Mars] itself is in an angle, especially if the luminaries are configurated with him in the angles, in masculine

[1] *fessitudine.*

[2] *humidis.* The use of the English 'phlegmatic' is technically quite correct and the use of the word 'humid' would seem strange to us. However, what the Latin actually indicates is men who are excessively moist in temperament. [RH]

signs; then he makes kings, indeed those having power in these things, and unbearable happiness; they become prelates of cities, acquirers or managers of properties, presidents[1] or comrades-in-arms of kings, and those powerful in wars, possessors of horses and cattle, subjecting cities and peoples, or they are made princes of the captains of the military by kings. But if it is outside sect, evilly configurated to the nativity, they become greater co-workers of those [men], subordinated to great men, serving magnates as [if] it doing the work of slaves, and they become greater by working, [but] excessive, vicious and violent, throwing themselves at dangers, deceitful in life, thoughtless, easily decreasing in strength in whatever they do, they become fallible; but for some, injuries, and it becomes the cause of sufferings, consumption, disease and ecstasy.[2]

Mars falling in his own house, sign, face or degree, or in triplicity or exaltation, in sect, from youth it makes one glorious, outstanding, acquirers, locators of the work,[3] intelligent mechanics, and without dangers, public men both having acquisitions from the beginning and, what ever they get into, they complete it smartly. They will be proven, skillful, keen, and daring. But if it is outside sect, it causes dangers, exiles, calumnies, those always expecting destruction, epilepsies, the insults of enemies, and accusations from his own people, and treacheries and dangers from a height, or from fire, or from four-footed animals, or a sword wound; and it becomes the causer of the pain of the secrets, or of robberies, or of evil death. It becomes the worst especially in Aries, but in Scorpio it is more tolerable and useful.

Mars in sect falling in the house of the Sun, or the face or the degree, indicates the evil death of the father, and it destroys the patrimony, and they become wanderers [and] moderate of life. However, for some it causes injuries of the eyes, and frequently eye complaints, sick men, and those failing more easily in words and businesses, and those having professions from fire, iron, rude arts, or of contests or exercise; they live an unquiet life. But if it is outside sect, [it will be] worse: indeed it destroys every patrimony, and shows the injury of the

[1] See page 7, note 2. [RH]

[2] *exstasis*. This word means terror or amazement in Latin. In Greek it has, among other meanings, the sense of mental distraction, trance or ecstasy. It is interesting to see it listed as an illness. Ecstasy is here listed as an illness.

[3] Du Cange: *adventor*, Greek Latin = *locator opens*.

father or [his] evil or painful death; indeed it makes the natives die painfully, and evilly, but [it causes] ignoble employments, it makes skin dealers,[1] or curassiers;[2] indeed it becomes the causer of injuries, and sufferings and dangers, and diseases and pleurisy, or cuts from iron, or expulsion of blood, or cautery, or it causes danger from heights, or from four-footed beasts. But if, with Mars being in the house of the Sun, Saturn gets into Cancer, in the house of the Moon, especially when the luminaries are in the angles, undeviatingly, they are made blind, of brief life, and of violent death, or they signify many evils, contentions, loathings, losses, or separation for the parents. Mars in the M.C. in the house of the Sun without the aspect of Jupiter or Venus kills the native and the father violently.

Mars in sect falling in the house of Venus, or in the face or in the degree, makes male or female adulterers, always subverting strange women, deceiving the wives of their friends, associates and brothers with gifts, accomplishing foul deeds through words and lies, often going evilly into strange beds, performing lawless coitus, or often on account of these [women], the evils are unchecked, or they kill their wives on account of guilt, violently; but they entice from others their proper wives, or they make them sleep with them. Many receive gifts and thanks from powerful women; they become cupidinous, flattering, libidinous weaklings, and they profit from friends, and from the aforesaid things, or from perverse women; they cause women to grow ill, and they injure them. Always Mars in the house of Venus, without doubt, simply ruins wives, and they become non-monogamous and secretly cupidinous. Universally indeed, Mars in the house or terms of Venus, or in his own [house or terms] shows that the wives are answerable by reason of adultery and guilt, or that indeed they cohabit thus with men. But if Mercury is present, they are extremely common and, guilty of these things; they delight in hedonism and in drugs; and they kill the wives by drugs, and the wives [kill] their own husbands. But in the day the planet is made worse: it shows that, regarding the venereal act, they are adulterers, inconstant, cupidinous men, corrupters of strange women; they even become procurers, unchangeably, they see the death of the women, and they do not become monogamous. Indeed

[1] *pelliparios*.

[2] *clibanarios*. Armorers who make cuirasses These were originally of leather, later of chain mail, still later of plate steel.

some persons kill them on behalf of women, or they kill the women, or the women kill them. But in feminine nativities. . . [lacuna in text]. . . they make, and those who have been elevated to a difficult friendship and enduring many vexations; indeed frequently, conceiving in the womb, they give birth to unmatured fetuses, or kill the embryos. But if Mercury is present, they kill their own men with poisons.

Mars in sect falling in the house of Mercury, or the face or the degree, [makes] public disputants, or those dealing in arms, haters, moreover, and evil men of evil manner, and running to evil purposes, impostors[1] or traitors, malicious men of evil behaviors, investigators and punishers of such men, even if it should not aspect Mercury. But in the day it is made worse, it makes those always in anxiety, and thinking that there are many evils against them, always apprehending evil and always speaking with double meaning, and odious men always making contentions in the streets, criminals of bad reputation, frequently the *pedagogues*[2] of small boys or of other children, or thieves of four-footed animals, robbers, liars, impious forgers, perjurers, homicides, false sculptors, false signers, perverse men worthy of being destroyed, counsellors of evil things, of evil quality without mercy, malicious, harsh poisoners, always blaspheming God, not having the care of their own homes, or of children, or of wives, or of parents, those who make off with deposits of valuables. Moreover many become poisoners,[3] magicians, or counsellors conscious of such things; many indeed are punished by judges, they becomes *biothanati,* or of robbers, or of poisoners, or of homicides. . . [lacuna]. . . adulterers, and those carefully sought out. If Mars is in an angle, namely in the ascendant, M.C, angle of the earth, or the west, it causes all these things or in a succedent [place], not aspected by Jupiter and Venus; especially if Mercury is configurated therewith, it makes the evils worse; these indeed, become either homicides or fugitives of their own cities.

When Mars is in sect in the house of the Moon, or the face or the degree, and the waning[4] Moon is configurated with him, it makes outstanding, terrible, soldiers, leaders of armies, the friends of kings, or it makes those placed in public employments by tyrants, from which

[1] Taking *impostores* for *impositores*.

[2] A slave who took the children to school and who had charge of them at home.

[3] *venefici*.

[4] *deficiens*.

they will have honor and gain, glorious tyrants or champions in combats, but having secret illnesses or internal pains. But in the day, especially if the Full Moon is configurated with him, it indicates the injury of the mother and her evil death or dangers, and they flee to the gods in the temples on account of the adversities done them. But it makes the natives thoughtless, daring, strong, perverse, arrogant, rash, desperate robbers, active, infallible, cruel, wandering, dangerous, having a care neither of dangers nor of fears, of threats of princes, or of peoples. But these become those who die an evil death,[1] and indeed they are always punished by princes and are endangered by judges, or on the waters, or by the sword, or they are consumed by fire, or they ascend to public places or honors. Many continually fall prey to diseases, or sufferings, or dangers or sicknesses, or infirmities, or hidden torments, or corporal [torments], and they flee to the gods in the temples; they will have stomach pain, and dangers from a height, or from fire, or from iron, or from four-footed beasts. Indeed, Mars falling in the house of the Sun, or the Moon, without the aspect of Jupiter and Venus, always makes *biothanatos* and indicates the violent death of the parents. But if Jupiter and Venus should aspect, they become dissolvers of the evils.

The Sun in its own house or face or degree or triplicity or exaltation, free from the evil [planets], shows that the native is from a noble, rich, outstanding father, but the natives themselves are rich, powerful, good, generous, honored by all men, and by princes and kings and the people; frequently they become tyrants, and winners of battles, however, irascible, princes of armies, wealthy, acquirers of their own things, set above the public weal and dignitaries, or terrible judges, having power over cities, or climates, or peoples. The Sun does all these things if, in a nativity, it is in the ascendant, M.C, or the eleventh place, otherwise, it makes those who possess their own things, [and] glorious acquirers. But if Mercury falls with the Sun in Leo, [it makes] excessively mutable natives, defective in dignities, or those in charge of temples, and participants of ineffable secrets. But at night it causes ignorance of the father, separation of the parents, orphanhood, but [it makes] some wandering and substitute workers, and those failing easily, and having an ignoble and unsettled life; and they always become the cause of injuries, sufferings, or dangers or diseases.

[1] *cacothanati.*

The Sun falling in the house of Saturn, or the face, or the degree, in the day, shows that the native is of a noble father and one possessing [wealth]; but for the native, it diminishes substance and he is alienated from the parents, or becomes an orphan; and moreover many are sick. But at night it shows that the native is of a poor father, either a slave or an exile, or a subject, and it destroys the paternity, and it kills the father before the mother. But many natives run into judgments and detentions, and estranged from their parents, they become orphans, but some see the injury of the father or his violent death, and they become sick.

The Sun falling in the house, face or degree of Jupiter, by day, shows that the native is of a noble and outstanding and famous father, and that he preserves the patrimony. It makes natives having glory and presidency, prospering in acquisition and felicity and power. But by night it [the Sun in the house, face or degree of Jupiter] especially becomes a diminisher of substances with regard to both the father and the native, and induces humbleness of life, and they [the natives] are made capable of failure with respect to actions, unprepared and dangerous; but some reach foreign places, especially if the Sun is in Pisces, in a feminine sign [even] worse evils occur.

The Sun being in sect,[1] and oriental, in the house, face or degree of Mars, shows the injury [and] violent death of the father, and that the father dies before the mother, and it destroys the patrimony. But it causes injuries, sufferings, dangers and diseases to the natives in [their] skin, or it causes infirmities of the nerves, or arthritis, or sciatica, or ecstasy, or it becomes the causer of other sicknesses. But if in Aries free from the evil [planets], glorious possessors [of wealth], tax collectors of the state; men firm in their works; strong, exalted and spirited men because the Sun is exalted here. But at night when the Sun is in Scorpio, it makes public acquirers; but some will have sicknesses in the head, or they will have the experience of the neurospastic condition;[2] and if in Aries, it will be worse.

The Sun in the house, face or degree of Venus by day excessively

[1] i.e., in a masculine sign in a diurnal chart. Note that in the second part of this paragraph the author portrays the Sun in a feminine sign first (the Sun being contrary to sect in a feminine sign in a nocturnal nativity) and then, even worse, in a masculine sign in a nocturnal chart.

[2] *neurospasticae conditionis*. This is a nervous condition in which the patient suffers erratic (spastic) movements similar to that made by a marionette,

venereal, polygamous[1] courtiers, or those promoted by women, but [they are] exiles, wandering, making frequent peregrinations. But by night exceedingly common, polygamous libidinous blameworthy wild boars, suffering treacheries from parents or female persons, and they sustain many hostilities, lawsuits and accusations from female persons, and through female slaves. They become pathics in venereal matters, or they will have treacheries from their blood kin on behalf of female persons or works, and for the sake of unguents or perfumes; indeed some become very active.[2]

The Sun occurring in sect in the house, face or degree of Mercury, free from the evil [planets], makes [those] exceedingly practiced and expert, teaching many things, giving too many orders, exceedingly learned men. those who are able to debate academics[3] excessively, and in public performances, truly delighting in nothing, many [are] aware of celestial matters; however they are unemployed, having from their depraved manners and from letters a laborious livelihood. But some become expert in harmonies,[4] numbers, magicks, or poisons,[5] astronomy, astrology, from the observation of palms or divination. But by night those too much practiced in watery professions, being considered lovers of work, experienced mechanics, having a livelihood from skills of this sort, however many become asthmatics,[6] or suffer disease of the liver or spleen or groin,[7] or spastic attacks, or the kidneys or dysuria,[8] or nerve complaints, truly always harmed in unspeakable ways, having vicious desires in life, and [they are] in every way unpraised.

The Sun in the house, face, or degree of the Moon, by day, makes [natives] moderate with respect to their faculties and works and [those who] fail easily. Moreover many become subject to stomach and spleen complaints, and have illnesses in hidden places. But by night many, suffering and fallible, suffer illnesses from weak kidneys in youth, but over the course of time they perfect themselves acquiring [wealth].

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[1] *multigamos*.

[2] i.e., sexually? [RH]

[3] *aggregatores*. An academic title.

[4] *rhythmorum*. Also rythyms or symmetries.

[5] *venenorum*. *Veneficio* is a term frequently used for witchcraft.

[6] *dyspnoici*. Literally, those who labor under difficulty of breathing.

[7] *ilium*.

[8] urine complaints

Venus, in sect in her own house, face, degree, triplicity, exaltation, and free from the evil [planets], they become protectors of women or those who profit from them or, promoted by women, they have a livelihood, gracious, acquirers of their own riches, spendthrifts without want, sleeping with[1] with honorable [women] and profiting by them, but [they are] inconstant in women [and] venereal; some become inventors. But by day, and especially [when] aspected[2] by the malevolent [planets], it causes treacheries, aversions and judgments. Indeed these see the death of women, indeed it makes those of moderate life, but hardworking and without want, moreover libidinous, catamites and wild boars, faltering regarding venereal things, adulterers, but unreliable in the venereal act in women for the sake of which they sustain law suits and adversities.

Venus in the house, face or degree of Saturn by night, [the natives] sleep with handmaids, whores, sterile women, widows, or those who have been injured, or are corrupted with masculine admixtions for the sake of which they are made without offspring, and [caused to be] in cupidinous adversities and situations. But if Saturn is opposed, [they are] frigid regarding venereal acts and without seed. Their children are fathered by other men, and because of adultery they are exposed, and are raised by the real fathers as their own children. But by day it shows that [they are] without seed, without children, frigid regarding venereal matters, and they receive expressions of ingratitude from women and children, and [they are] fornicators and practitioners of sordid relations[3] with respect to every commixture, having respect for neither the wives nor concubines of their brothers, stepfathers, uncles, lords or patrons, but sleeping with [them] as their own wives in illicit coitus. They deceive them with money and lies. Moreover many take their stepmothers and the wives of brothers and uncles, so that father and son and uncle and brother have one wife or mother or daughter of that one and two or three sisters, and many, suffering evil crimes by women on account of women and whores; they sleep unworthily with handmaids or they cohabit with whores or sterile, old or injured women on account of which they are without offspring; or they are involved with lawsuits,

[1] *coeuntes* from *coire* from which we get *coitus*.

[2] *inspecta*.

[3] *sordidogamos*.

adversities and legal custody.[1] But if it is the nativity of a woman, she becomes sterile, or is injured, or has the seed of a man exhausted. But if Saturn should aspect,[2] Venus being nocturnal, it will be worse regarding the reckoning of women and of the children on account of the concupiscent appetite. It is fitting moreover that they first fulfill the desire of passion by the necessity of fate. But if Mars should be configurated with them, they go into women of their own kind;[3] some chose such wives, others persist in using women as men, [be they] mother or daughter. But if Mercury should aspect them, they do the same openly on account of his famous complexion to be outstanding[4] in lewdness. But if Venus happens to be oriental, as a morning star,[5] she causes the same vices: masculine lewdness because of the virile annoyance of Venus.[6] If however the nativity is a woman's, she becomes a *crissatrix*[7] or *fricatrix*[8] and she is delighted by women fricatrices. They become incontinent in vices on account of Venus which perfects every sort of coitus, marriage and getting together of men and women. The star of Venus causes, when she is in one of the angles, in libidinous signs,[9] aspected[10] by Saturn or Mars, those women born at these times to be blameworthy; it places libidinous men. . . [Gundel indicates that the text has a lacuna here].

XXXIII. On the Separation and Void of Course Moon.

The Moon having separated from Saturn, when she is void of course, full, causes the alienation of the parents, or indicates orphanhood, and destroys the patrimony and substance, and causes unemployment and

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[1] *dispositionibus*.

[2] *inspecta*.

[3] that is, with similar sexual proclivities. [RH]

[4] A missing word here. [RH]

[5] Venus as a morning star is much more masculine according to both Babylonian and Greek tradition. [RH]

[6] Such a Venus is masculine in nature. [RH]

[7] "One who moves the haunches." A lewd grinding motion is referred to.

[8] One who rubs herself for autoerotic stimulation.

[9] Gundel's text has *in leprosis sigis* but in his note he suggests that this ought to be *in libindinosis signis*. This makes more sense actually, as leprosy is not otherwise discussed.

[10] *inspecta*.

wanderings. [The Moon] waning likewise indicates the alienations of the parents, or orphanhood, and those having corrupt bellies. It causes cold, phlegmatic, rheumatic dysenteries and sicknesses which are by the spleen, kidneys or lungs, or it induces dropsy or suppression of urine.

The Moon having separated from Jupiter, when she is void of course, full, makes exiles pursuing a fortune abroad, and if they [i.e., the Moon and Jupiter] are fortunate, following the course of years they [i.e., the natives] will be estranged from happiness. But if waning, expelled captives, having a livelihood in subjection and servitude; however, for some it becomes the cause of injuries and sufferings and of little life.

The Moon having separated from Mars, when she is void of course, full, signifies the alienation of the parents, or orphanhood, and it destroys the substance, and becomes the cause of injuries and sufferings, and of the paucity of life. These [planets] cause an evil death either by a fall from a height, or from a building falling on them. But [the Moon] waning, they are exiled from their blood kin and parents and substance, and they show laborious trades, namely from iron or fire. Moreover it shows many [to be] infirm soldiers.

The Moon having separated from the Sun, void of course, separates the mother from the father, and kills the mother before the father, and makes them [the natives] unemployed paupers wandering [and] travelling, or leading a servile life. Some indeed have a meager livelihood in youth from skills at the beginning, but later they are increased in goods.

The Moon having separated from Venus, void of course, full, makes extremely dangerous, extremely common, lewd, polygamous men who marry illicitly,[2] vicious, impoverished, effeminate wild boars, and those of dishonored life. These indeed put away from themselves their own wives and take others. But [the Moon] waning, makes [natives] dishonored in vices, exiles always untertaking either unsuitable arts or professions, and failing in these.

The Moon having separated from Mercury, void of course, and full, makes grammarians, rhetoricians, physicians, arithmeticians discoursing on rhythms or the Muse and discoverers of celestial things. Some have dignities from calculations, or tables, or the care of villas, or embassies,

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[1] Perhaps, "Unless she were luckily placed. - ."

[2] *illicitogamos*.

or councils, or they become buyers of precious things of kings or princes, guards of the treasury, from which they acquire glory and happiness. But waning, it causes lesser goods. Moreover many fall from felicity, and mixing business with pleasures, they become aware of unnoticed things, or [become] traitors, and attempt rebellions, ingratitudes, or incursions, and they are punished, or condemned, and insulted, and suffer as fugitives. Those become the workers of these things: thieves, scoffers, but they are able to suffer in their bodies, having been vexed by humid diseases. Meeting someone of such a disposition is not pleasing to men; he becomes the cause of vices, injuries and weaknesses.

The Moon in the Head or Tail of the Dragon, making conjunction with the Sun, in the sixth or twelfth place from the horoscope, shows indeed that the parents are slaves. But if in the eighth, it indicates the immediate death of the parents, especially if a malefic should aspect.[1] But if in the third or the ninth, you may say that the parents are foreign, and if it is well aspected,[2] that the native is from free parents. But if evilly [aspected], from slaves, exiles or captives. Each place has some proper event. Whence it is fitting that you consider the separations and conjunctions of the Moon and thus define the matter. Both in nativities and in elections it is fitting that you investigate according to the matter [at hand].

The Moon, making a conjunction with no planet shows that the native is from parents who are slaves or exiles, and that they become poor, humble, less than parents in their abilities, moreover they [the natives?] lack more than others, or they become mendicants, or grow ill and, moreover, able to be injured, and suffering separation, or catarrh, or abscesses. Many go blind or fall into coughing sicknesses, especially if the Moon is coming into such a configuration in empty signs, and is aspected by the malevolent [planets]. But if on the third day in any nativity, the Moon is aspected by Mars, it shows an empty birth and youth. But if the Moon is conjoined to any of the benevolent [planets], in no wise does the evil happen, but it rather dissolves the evil. The

[1] *inspexerit*

[2] *bene inspecta*. Here *inspecta*, being joined to *bene* cannot have an hostile sense. This is why I think the terms *inspecta, aspecta*, etc. are all used interchangeably by this author.

third day from the birth signifies nutrition.[1] Therefore, if the Moon is conjoined to the benevolent [planets], you may say that the nutrition of the natives is good. But if to the evil [planets] on the contrary, it shows the worst nutrition and the natives falling from their substance.

XXXIV. On the Planets Placed in the Terms.

Saturn in his own terms will be of such a kind as the elder of the brothers, either the first born or, having few brothers, he will be the head of his father's house, and will be glorified among his own kind.[2]

When Saturn is in the terms of Jupiter, again [the native will be] the first born, or first son, or first nourished, or the brothers before him will die, and he becomes the captain of his father's house and he will be violent, and whatever his parents do not acquire, he will acquire by art or violence, and he will spend it again. And he will cause destruction of life, and will see the destruction of his sons or daughters; he will be difficult to capture[3] in his own house, and likewise he will be freed from his enemies, and he will have many sons, and he will be glorified in his blood relations.

When Saturn is in the terms of Mars the native will see the death of his brother and his wife, and he will have a cut from a sword; he will be killed violently and among a great many dangers he will die; he will be for certain a depraved man. But if Saturn and Mars should exchange terms, *they make the houses of the dead, making little wooden lodges;*[4] but if Mercury should aspect, thieves, homicides, perjurers, liars and those who die evilly.

When Saturn is in the terms of Venus, the mother digs [the native]

[1] It is an interesting question why this is so. I rather think that the answer will be found to rest partially on physiology and partially on numerology. It will probably also shed light on why the 7th and the 40th day after birth are often said to be important to look at.

[2] *in propria genera.*

[3] probably means "arrest." [RH]

[4] The preceding is an accurate literal translation. However, there is a possible interpretation. It may refer to the practice of placing little wooden houses on graves. This custom is still practiced in Mexico and may stem from ancient times. Otherwise, we have no idea what it could mean. [RH]

from her belly,[1] or the mother dies before the father, and he will see the death of his wife or daughter, and he will become the lord of his paternal house, and will acquire much, and he will be a great man regarding goods, and, having acquired much, he will throw it away, and he will hold on to nothing of his women's goods, but he will send forth all, and will behave in a difficult manner in his home. But some will have commixed children[2] who are not born from them, but since they are substituted, they nourish them as their own; especially if it is a double bodied sign.

When Saturn is in the terms of Mercury, likewise they become the first born, or first nourished, or first sons, or the elder of the brothers, or the brothers born before them die, or they will be made the older, promoted to the paternal house because of their prudence; but in time they will sorrow on behalf of their wife and children.

When Jupiter is in his own terms, the native will be exalted and glorified, and he will possess many good things.

When Jupiter is in the terms of Saturn, whatever the native acquires he loses, and he saves nothing, and he will be detained by the idlenesses of the people[3] in his own homeland, or outside his own [country] he will be in evils all the way to 42 years, and after this he returns to his country and flees [again].

When Jupiter is in the terms of Mars, he acquires many goods, and loses them, and acquires much again, and he will see many good things, and again he will lose them, and he is afflicted in the reason. He will feel the cut of a sword and will have scars on his body and he will be freed from all things.

When Jupiter is in the terms of Venus, he will obtain an honest wife, and will have children quickly, and will acquire money in his wife's name, and he will have a sacred rank; he will become the secret father of many children, and his parents are also secret, and of many children, especially when in signs of many children.

When Jupiter is in the terms of Mercury, he acquires many goods in the name of business, and in his old age he will be the possessor of many things, and will have the ultimate good.

When Mars is in its own terms, the native will be exalted and

[1] Caesarian section.

[2] that is. adopted children and his own together.

[3] *detinebitur publicis vacationibus*. The meaning of this is not entirely clear. [RH]

glorified by the sword, namely that which pertains to fighting; he will be a violent man, one who bears off,[1] a dissipator of houses, and he will have adversities, and ascension,[2] and he will be killed.

When Mars is in the terms of Saturn, the native will have the honor of binding and losing prisoners, and he will fight with some, and his children will be captured, and he will have evil children, and his children will be held as hostages.

When Mars is in the terms of Jupiter, the native will have an office in the government or the great name of the king, and he will announce the people to the kings;[3] things get better for him the older he gets, but it goes evilly with him regarding children.

When Mars is in the terms of Venus, the native will see the death of his wife, moreover he will be a one who acts on evil counsel because he is depraved but clever, and he will be loved by women, and beautiful daughters will be born to him. Moreover, he will gain, but lose everything with women; but some [are] wasters and many riches evaporate from their hands. It makes adulterators and adulteresses, and never monogamous people.

When Mars is in the terms of Mercury, it clouds his faculties and children adorn [him] who later flee.

When the Sun is in the terms of Saturn, it kills the father first, and it makes [the natives] the first born, or the first sons, or the first nourished, or brothers die before him, or they are made the elder of the brothers, and the place where the native may be is destroyed; and they marry a woman older than themselves. He will be alone in his house, and he will be lord of a great house and it will be destroyed. He will have wants and wounds and sicknesses while he is small, but he will acquire riches, and he will obtain many things.

The Sun in the terms[4] of Jupiter, likewise the first begotten, or the first born, or the first nourished, or his brothers die before him,[5] and he becomes the elder of the brothers, and he acquires many other things which the parents did not have, and he saves a treasure which he loses, and he will see sons from a wife, and sons of sons, and he will see the

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[1] *ablator*.

[2] *ascensionem*. It is not clear what this means here. [RH]

[3] Alternatively, "give rules to the people for the kings." [RH]

[4] The Latin actually has *domo*, 'house' here, but this is clearly an error since all of the other, parallel sections are about terms. [RH]

[5] taking *perimunt* for the text's *perimit*.

death of these. However frequently he behaves difficultly in his own home, and he will lose [his wealth], and he will suffer evil, or will be in captivity all the way to 30 years, or he will be condemned, and after this it will be well with him. Indeed always the Sun or the Moon in the terms of Jupiter or Mercury, in signs of many seeds, or of many children, generate numerous children.

The Sun in the terms of Mars, kills the father before the mother. But the native will be violent, and have many illnesses, and he will have injuries to his eyes in the early years, and go through many things, and the greater [part] of these will be advantageous [to him], and he will go through a difficult period, and will lose much in his house because of women, or he will experience a sword wound before thirty years of age.

The Sun in the terms of Venus, he will be vexed with a wife, after she bears children he will have vituperation in his own house because of a woman, and he will pierce the woman through the belly.

The Sun in the terms of Mercury, the native will be exalted and will have daring power. He will acquire goods which his parents shall not have had; he will have commixed children. He will be the older brother and many people will know his name; he will be strong and he will have high esteem,[1] and he will acquire goods and, being *extrinsecus*, he will marry his own sister[2] and he will obtain sons from her. But if Mercury should be with him [the Sun], he makes those who wander aimlessly in all the earth, vainly debating with disputants or working in a marvelous manner and suffering scorn. Indeed when the Sun and the Moon are in the terms of Mercury or Jupiter, in signs of many seeds, or of many children, they make many children even if the Sun is alone or the Moon is alone.

When Venus is in her own terms, the native will be the first born, or first nourished, or first son, or the brothers born before them die, and he will be made the elder of the paternal house, and he will have rank in kingdoms and cities, and he will speak and be heard, or he will be a priest, or will have conversation with kings and tyrants or superior

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[1] *altitudinem.*

[2] We are dealing here with some kind of a pagan marriage practice in which relations we consider taboo were acceptable. This practice of marrying one's sister (occasionally one's mother or aunt) is attested, not only among the Egyptians but among the Zoroastrian Magusæans as well. The term *extrinsecus* may also mean exoteric or uninitiated, referring to "sacred" or non-sacred marriages or it may simply mean "moreover."

men, and will obtain many good things by his wife's name.

When Venus is in the terms of Saturn, it kills the mother before the father, and the woman digs her own son from her belly, and he will have life from the death of the woman, and he will be unstable with women, and he will have lawsuits against many people, and victory on account of the birth of children.

When Venus is in the terms of Jupiter, the native marries a wife of his own blood relation, and he will have children from her, and will obtain possessions.

Venus in the terms of Mars kills the mother before the father, and the native will be fortified; he copulates with a foreign woman, and with a strange woman, and again, he will have rotten vituperations with another woman, and he will go into a woman and he becomes her enemy. It makes adulterers and adulteresses, and the women see the death of the men.

When Venus is in the terms of Mercury, the native will have a sacerdotal order or [a rank] in the kingdom or with tyrants, and he gets a name for himself, and he will have a good ending. But if they [Venus and Mercury] exchange terms or houses, or are conjunct, it makes geometers, astronomers, tragedians, or cithera players knowing the musical art; but if Saturn should aspect, seers, interpreters of dreams [and] augurs.

Mercury in its own terms [makes] the native exalted. He will have power, and he will be above the crowds, or will share in secrets. But if it is in its own sign, he will be abundantly honest and sober, and he will be praised for his prudence. Some moreover become scribes of sacred things, or sculptors of sacred [images], or judges, and they persevere in that, or are scribes of the king, or those knowing secrets; however, they will grieve on account of the death of their children.

Mercury in the terms of Saturn will have work from letters, or speeches, and he will be praised for his prudence. He will sorrow because of the death of his children,[1] and persevere in that when men are judged. Many become judges of the people, or benevolent scribes, or notaries for this reason: that they are abundant in prudence. But if Saturn should aspect him [Mercury], it makes farmers and managers of the land. But if Jupiter should aspect, cultivators of the land, or whole districts.

[1] There is a word missing here which makes the following phrase unclear. [RH]

When Mercury is in the terms of Jupiter, the native becomes great in rank of business on account his mode of life, and he will have many goods by the king's name or of tyrants. He will be praised for great letters, and will worship his god in a temple, or he will have a livelihood in his own temple, and he will have reverence, the office of kings and of lords. But if they [Jupiter and Mercury], exchange terms, or houses, or oppose each other, they make sophists, grammarians or teachers of boys.

When Mercury is in the terms of Mars, the native will be strengthened[1] by a woman, and his name will reach the king or tyrant, and he will have evil in his heart, but he [the native] will escape.[2] But if Mars should aspect the Moon or an angle, he will be vulnerable in his brothers.

When Mercury is in the terms of Venus, the native will be in a temple, or his voice will reach to God, or be connected to the superiors;[3] especially in life and means[4] and he marries a woman of his own blood relation or his own sister.

When the Moon is in the terms of Saturn in whatever sign, it kills the mother before the father, and the native will become a judge of the people, and, when he is small, he will suffer evil in many places, and will grieve in his first children, but afterwards he will have vital children. But if Saturn should be with the Moon in the same sign, the native will be violent, and he will suffer evil in the final days,[5] namely one day, and in the right side; he will die poor.

When the Moon is in the terms of Jupiter [and] in the same sign, the native will have power in the command of the people, and he will exact violently by extortion, and on account of this, his name will be spoken in every law and he will die painfully.

When the Moon is in the house of Mercury, and the Sun is with any of the planets in the terms of Jupiter, and Mercury is in a bicorporeal sign in [any of the] the angles, he will be a bigamist. The Luminaries in the terms of Jupiter, or Mercury in signs of many seeds,

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[1] taking *instabilitur* from *instabilio* instead of the text's *instalabitur*.

[2] *Cf.* Genesis 12:10-20.

[3] "to the superiors," = *superioribus connectetur*. The term superiors is a frequently used word signifying the planets and stars. We have here a reference to the Hellenistic worship of the stars in the manner of the astrolatry of the Harranian Sabians.

[4] There is a word missing here. [RH]

[5] A word is missing here. [RH]

and in bicorporeal signs. in the angles, always generate many [children]. And if Jupiter, Saturn and Mercury are occidental in angles in bicorporeal signs, there will be three: two female and one male; but if oriental, two male and one female. When the Moon, the Sun and Mercury are in signs of many seeds, with Jupiter being averse,[1] they make three monsters.[2]

The Moon in the terms of Mars kills the mother before the father, and the native remains poor. But if Mars is in the same sign, such a one advances in many things, and he will be a thief and a prince of thieves, a brigand, and he will go to foreign places, and having experienced cuts from swords, he will have wounds, and will die evilly.

When the Moon is in the terms of Venus, and Venus is in the same sign, the native will be swift and outstanding, and his name will reach the king or tyrant, and he will marry an appropriate woman. Some however, copulate with their own children or stepchildren. But if Venus is not [there], he will suffer evil, and will have foul words for women.

When the Moon is in the terms of Mercury, and Mercury is in the same sign, the native will have daring. He will have great honor on account of his prudence, and the ability to reason as a result of his own effort in all arts; and he becomes a captain, or head manager, or minister of kings or tyrants, or he becomes a scribe of sacred things. But if Mercury is not in the same sign, he will be a prudent, literate man, investigating many things, and having many benefits on account of his discretion; some indeed are placed over the soothsayers;[3] he will grieve over his son having been injured. But if the lord of the terms, or the lord of the hour, are in the twelfth, he will be eaten by wild beasts.

XXXV. On the Virtue of the Triplicities and the Years of Life.

[*Introduction by the Editor* — The material contained in this section is quite unique and also presents several problems.

First of all it presents a system of *monomoiria*, that is, individual

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[1] *remoto.* [RH]

[2] *Cf. Tetrabiblos*, Book III. 8 Robbins' trans. Loeb Classical Library, pp. 261 ff. *Cf.* Bonatti's *Liber Astronomiae, Tractatus Decimus. De Nativitibus* where monstrous births are dealt with as the first differentia.

[3] *verociniis.*

degree rulerships, in this case based on triplicity rulerships. It is similar to the second of the two degree-rulership systems presented in Paulus Alexandrinus (see Paulus Alexandrinus, Chapter 32), but it is different in one respect. In the Paulus system the degree rulerships alternate according to whether the chart is day or night. In the system here the rulerships are the same both day and night and depend instead upon the sect of the triplicities. The first degree of any sign is ruled by the triplicity ruler that is of the same sect as the triplicity, followed by the ruler from the other sect, The third degree is ruled by the ruler of the next triplicity according to that triplicity's sect. The fourth is ruled by the other sect ruler of that triplicity, and so forth. No ruler is used twice, like the Paulus system. If the earth triplicity rulers come up first, then Venus is used with earth. If water comes up first, then Venus is used as a water ruler. For example in Leo, the first degree would be of the Sun, then Jupiter, these being the diurnal and nocturnal rulers, respectively of that triplicity. The next two degrees would be ruled by the Moon and Venus, the next two by Saturn and Mercury, and then a degree of Mars. The sequence then repeats to the end of Leo. The text shows the sequence clearly enough.

However, the real importance of this section is not that presents us with yet another system of *monomoiria,* but rather that the system is used to compute life expectancies based on the position and the periods of the rulers of the degrees. Here is where the problem arises. This is one section where it is clear that the translator from Greek to Latin, or some scribe or editor afterwards, did not understand the material. The evidence of this is that the parallel constructions in the various paragraphs are not very parallel. The differences appear to be due either to omissions in some of the paragraphs, or to a misunderstanding of the original Greek, or the translator's use of the Latin to translate Greek literally. Verbs in Latin such as *invenire* and *pervenire,* which in normal Latin have to do with being in a place or degree, appear to be derived from Greek verbs that could indicate possession or rulership.

In any case the preponderance of the passages indicate that we are seeing a system based on the rulership by *monomoiria* of the degree of the Part of Fortune. The ruler of that degree gives its planetary period to the life of the native according to wherever that ruler is, and its cosmic state in that position. However, the text is so fouled up that in many cases the Part of Fortune is not even referred to. Also there are many lacunae in the text, so that it is not going to be easy to figure the

system by which the planetary periods of the planets are assigned, increased or diminished.

In any case, this passage should serve to show clearly how important the Part of Fortune was in ancient astrology. It was not the minor, misunderstood point that survives in modern astrology.]

Aries, Leo, Sagittarius are the first triplicity, by day the Sun; by night Jupiter.[1]

If the Part of Fortune is found in the degree of the Sun, which is in this triplicity, the first, eighth, fifteenth, twenty-second, twenty-ninth, and if he is found in the ascendant, or in the M.C, or in the eleventh from the ascendant, he will give one hundred and twenty years. In [the place of the] God, that is, in the ninth place, ninety-nine. In the twelfth, eighty. In the [place of the Goddess], i.e., the third, and in the fifth, and in the eighth, he will give fifty. In the second, or in the west, or in the sixth, nineteen. In the angle of the earth, likewise, nineteen. But if Mars should aspect the Sun by square or opposition, he takes away fifteen years. Always he is first observed who has sect, and afterwards, who is outside sect.[2]

When Jupiter is in this triplicity in the degree of the lord of the Part of Fortune, which [degrees] are the second, ninth, sixteenth, twenty-third, thirtieth, and [Jupiter] happens to be in the ascendant, as a morning star, oriental,[3] and in [its] station in the ascendant, and in the eleventh, or in the [place of the] God as a morning star, oriental, he will give in the ascendant 79 years, in the west 52 [years and] 8 months. In

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[1] It is interesting that only two rulers of the triplicity are given: one for the day and one for the night. No participating ruler is mentioned. This parallels Ptolemy's practice, not the Arabs'. [Additional by RH] However, unlike Ptolemy, the so-called water triplicity is ruled by Venus and Mars, not primarily Mars alone.

[2] This probably refers to the sequencing of the rulers of the degree according to the sects of the triplcities. [RH]

[3] We have both polarities of morning versus evening star and oriental versus occidental in this chapter. Often in ancient astrology, these terms are used interchangeably. However, here the morning-evening star polarity is clearly solar phase, so that the oriental-occidental polarity usually relates to the quadrant in the houses. Houses 12, 11, and 10, and the opposite houses 6, 5, and 4 are oriental, and the rest, occidental. However, sometimes the author clearly uses oriental and occidental to refer to solar phase. However, in some cases when the house position is explicitly referred to, oriental and occidental indicate solar phase. Only the context allows us to distinguish. [RH]

the west, occidental 39 [years] 6 months. In the eleventh, oriental 79 years. In the west,[1] oriental 52 [years] 8 months. In the M.C, oriental 70 [years[. In the [place of the] God, oriental 79 [years]. In the west, as an evening star, [he gives] 52 [years and] 8 months.[2] In the eighth, oriental 70 [years] 6 months. In the eighth, occidental 12. In the west,[3] or in the sixth 12. In the fifth, oriental 79, as an evening star 52 [and] 8 months. In the angle of the earth 39, and as an evening star, occidental 12. In the [place of the Goddess] 52 [years and] 8 months, occidental 39[2].[4] In the [house] succedent to the horoscope, oriental 39[3], occidental, as an evening star 12. But if Mars should aspect by square or opposition he takes away 15 years.

When the Moon in this triplicity has the degree of the years of life[5], which are the third, the tenth degree, the seventeenth, and the twenty-fourth, in the ascendant, increasing, by day [she gives] 58 years; by night 52, but very young,[6] by day 25 years; by night 54. In the twelfth by day, full, 35 years; by night nothing, conjunct 29 days; by night nothing. In conjunction, by day 25 years, by night 24, very young 25 years, in conjunction 25 days, but at night, increasing 72 years, waning 54 years,

In conjunction 25 days, by night, increasing 72, waning 54. In conjunction 25. In the ninth, increasing by day 54, waning 29, in conjunction, by day 25, on the ecliptic, increasing 25, waning, by day 26 hours, increasing, by night 72[7], waning 54, but on the ecliptic, increasing 29, waning, by day 35 months. For example, first, see in any triplicity wherever the Moon is located, its configurations according to latitude of exaltation;[8] the lowest [place] indeed shows half of [its] years.

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[1] *In Hesperio.*

[2] This information is duplicated from above.

[3] taking the text's *occidente* as *occidente.*

[4] The numbers in [] are in the text. Wee assume that these are variant readings. [RH]

[5] This is probably a reference to the degree of Part of Fortune being the determinant of the years of life. [RH]

[6] *minima.*

[7] hours? The text is not clear. [RH]

[8] This does not refer to exaltations in the technical sense, but to the elevation of the Moon above the ecliptic. Literally, latitude means breadth or quantity of width as opposed to longitude which originally meant length. Exaltation simply meant elevation. The phrase therefore means simply that one should look at how northerly the latitude of the Moon may be. [RH]

Let the year be in Aries' in the eighth place: by day indeed, [with the Moon] increasing she gives 25 years, waning 25 months, increasing, on the ecliptic, by day indeed 25 hours, but by night 54, waning 25 days. With these things being thus, if Saturn should aspect[2] by a square or opposition, he makes the natives without years. In the west, by day increasing 25 years, waning 25 months, on the ecliptic, increasing, by day 25 months, waning 25 days. But by night, increasing 54 years, waning 25. In the sixth, by day, increasing 25, waning 25 days, on the ecliptic she [gives] 25 days. In the fifth, by day, increasing 25 years, waning 25 days. In the angle of the earth, increasing, by day 30 years, waning 20, on the ecliptic, increasing 25 months, waning 25 days. The same again by night, on the ecliptic. In the third, by day, increasing 72 years, waning 54, by night and on the ecliptic, the same. In [the house] following the horoscope, by day, increasing 25 months, waning, in the same place 25 days, on the ecliptic, by day and night 25 hours. Saturn squaring [or] opposing takes away 30 years; but if they are fewer, he takes away all of them.

Venus located[3] in the triplicity of the Sun or Jupiter, namely in the fourth degree, the eleventh, the eighteenth, [or] the twenty-fifth, if she is in the ascendant, by day, oriental, will give 54 years, as an evening star[4] occidental or retrograde 41, as a morning star.[5] occidental 8 years. In the eleventh, by day, as a morning star, oriental 54 years, as an evening star, occidental 41 years, as a morning star, occidental, by day 8 days or months. In the M.C. as a morning star, oriental 54, as an evening star, occidental 41, as a morning star, occidental 8. In the ninth as a morning star, oriental, by day 54 years, as an evening star, occidental 41, as a morning star, occidental 8. In the eighth as a morning star, oriental [Gundel indicates that the numbers have been cut out], as an evening star, occidental 2, as a morning star, occidental 8 months. In the seventh, oriental 41, occidental 8. In the sixth as a

[1] by profection. [RH]

[2] *irradiaverit*. This verb is clearly equivalent to the Greek *aktineboleō*, which means "to cast rays." This refers to an aspect which is cast against the order of the signs. [RH]

[3] This suggests that Venus' location is the subject being discussed, not the degree of the Part of Fortune. This is an example of the ambiguity in the Latin, mentioned above. [RH]

[4] *hesperia*. Note the attention paid to Venus' phase to the Sun. The same holds true of the author's handling of Mercury.

[5] *eoa*.

morning star 8, as an evening star, occidental 2, as a morning star, occidental 8 months. In the fifth as a morning star, oriental 54, as an evening star, occidental 41, as a morning star, occidental 8. In the angle of the earth, as a morning star, oriental 8, as an evening star, occidental 8 months, as a morning star, occidental 8 days. In the third as a morning star, oriental 41, as an evening star, occidental 8 months. In the west as a morning star 8 months. In the second as a morning star, oriental 48 years, as an evening star, occidental 8 months, as a morning star, occidental [something is missing from original]; Saturn however, square or opposing takes away 30 years from the total or all if the total is less than 30.

Saturn in the same triplicity of the Sun or Jupiter, [and] in the sign (or terms, as has been written above,)[1] of the Part of Fortune, whose degrees are these: of Aries, Leo and Sagittarius, the fifth, twelfth, nineteenth, twenty-sixth, in the ascendant will give 57 years, in the opposition of the Sun 38 years, in the west 30 years, in the [place] succedent to the horoscope 19 years, occidental 19 months. In the [place of the] Goddess, opposed, oriental 38 years, in opposition of the Sun 30, occidental 19 months, in the angle of the earth, oriental 30, in opposition of the Sun 19, occidental, 19 months. In the fifth 57 years, in opposition of the Sun 38, occidental 30. In the sixth 19, in opposition of the Sun 19 months, occidental 19 days. In the west 30, in the opposition of the Sun 19, occidental 19 months. In the eighth 30, in the opposition of the Sun 19, occidental 19 months. In the ninth, oriental 38, in the opposition of the Sun 30, occidental 19. In the M.C. and in the eleventh, just as the ascendant. In the twelfth 38. In the opposition of the Sun 30, occidental 19. But if Mars should appear from the square or opposition, he takes away 19 years from the total, less [than 19, he takes away] the whole, because they become without years.

Mercury in the triplicity of the Sun, and Jupiter receiving the power of the degree of the Part—it holds the degree of the sixth, the thirteenth, twentieth, twenty-seventh—in the horoscope, oriental as a morning star or occidental, will give 76 years, occidental, as an evening star 8 months, occidental, as a morning star 38. In the twelfth, oriental, as a morning star, or as an evening star, oriental, 5 years 8 months, as an evening star occidental, 38, as a morning star, occidental 30. In the

[1] I think the words inside the parentheses are interpolated. The words, "in the degree of are missing. These missing words should precede "of the Part of Fortune" in the text.

eleventh, 76, likewise in the same 50 [years and] 8 months, in the west 34, in the M.C. 76, in the same 50, occidental 38.[1] In the ninth as a morning star or as an evening star, oriental 50 [years] 8 months, occidental, as an evening star 20, as a morning star, occidental 8 months. In the west as a morning star or an evening star, oriental 38, as a morning or as an evening star, occidental 8 months. In the sixth as a morning star or as an evening star, oriental 38, as an evening star, occidental 20, as a morning star, oriental 20 months. In the fifth as a morning star or as an evening star, oriental 76, as an evening star, occidental 50 [and] 8 months, as a morning star, occidental 30. In the angle of the earth as a morning star or as an evening star, oriental 58, as an evening star, occidental 20, as a morning star, oriental 20 months. In the third as a morning star or as an evening star, oriental 50 [years and] 8 months, as an evening star, occidental 38, as a morning star, occidental 20. In the second as a morning star or as an evening star, oriental 20, as an evening star 20 months, as a morning star, occidental 20 days. But if Mars should aspect by trine or square or by opposition, he takes away 15 years from the total.

When Mars is found in the triplicity of the Sun and Jupiter, and is located in the degree of the Part of Fortune: it has in Aries, Leo and Sagittarius, the seventh degree, the fourteenth, the twenty-first, the twenty-eighth, [there is a lacuna in the text here] and is in the ascendant as an evening star, oriental, he will give 54, as a morning star 22, occidental 15. In the twelfth, oriental, as an evening star 22, as a morning star 15, occidental 15. In the eleventh as an evening star, oriental 44, as a morning star 20, occidental 22. In the M.C. as an evening star, oriental 44, as a morning star 20, oriental 15. In the ninth oriental, as an evening star 44, as a morning star 22, occidental 15. In the eighth, as an evening star 22, as a morning star 15, occidental 15 months. In the eighth, as an evening star 22, as a morning star 15, occidental 15 months.[2] In the seventh, as an evening star, oriental [there is a lacuna in the text]. In the sixth, just as in the [place] following the horoscope, in the fifth, just as in the M.C, and in the fourth, just as in the sixth. In the third, as an evening star, oriental 44, as a morning star 15, occidental 15. In the second, as an evening star, oriental 15, as a morning star 15 months, occidental 15 hours or days.

[1] This sentence is rather garbled in the original. [RH]

[2] This sentence is duplicated in the original.

Saturn aspecting[1] by square or opposition takes away 30 years.

On Taurus, virgo, and Capricorn; the second triplicity, by day Venus, by night the Moon.

When the Moon arrives[2] in this triplicity in the degree of the Part of Fortune, which are the first, the eighth, the fifteenth, the twenty-second and the twenty-ninth, and if it is in the ascendant, full, [she] gives 108 years, on the ecliptic 72, very young[3] in light and increasing in latitude 54, waning in light and latitude 25 years. In the second, increasing 54 years, waning on the ecliptic and increasing in latitude 25. In the third, just as in the ascendant. Full, in the angle of the earth 54, waning, on the ecliptic and increasing[4] in latitude 25, waning in latitude and light 25. In the fifth, just as in the ascendant; in the sixth, just as in the second, and likewise in the seventh. In the eighth, increasing in light, and in latitude 72, on the ecliptic 54. In the ninth, just as in the second. In the tenth and in the eleventh, just as in the ascendant. In the twelfth, increasing in light and latitude 72, in the ecliptic, with fading light 25.

Venus allotted the degree of the Part of Fortune in the same triplicity of Taurus, Virgo and Capricorn which degrees are: the second, ninth, sixteenth, twenty-third and thirtieth, when she is in the ascendant, oriental or occidental, [she] will give 82 years, as an evening star 54, as an evening star, occidental 44. She does the same in the eleventh, in the fifth and in the M.C. But in the twelfth, and in the second, or in the angle of the earth, as a morning star, oriental 54, as an evening star, oriental 20, as a morning star, occidental 8. In the west, in the eighth and in the sixth you may understand similarly. In the third, and in the ninth, just as in the ascendant. Saturn [aspecting] from the opposition or the square takes away from the major years 30 [There is a lacuna here].

Saturn in this triplicity has the [following] degrees: the third, tenth, seventeenth, and twenty-fourth. When he is in the ascendant, or in the

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[1] *aspiciens*.

[2] *pervenit*. 'Arrives' is the correct translation of the word in conventional Latin However, we suspect that the *pervenio* is being used to translate a Greek verb that denotes possession or rulership rather than location. [RH]

[3] *minima*.

[4] *agens*.

M.C, or in the eleventh, or in the fifth, or ninth, or in the third, oriental, he gives 38 years, as a morning star 30, occidental 19; but in the twelfth, second, in the angle of the earth, in the west and in the eighth, as a morning star, oriental 30, as an evening star 19, as a morning star, occidental 19 months. In the sixth, however, oriental 19, as a morning star 19 months, as an evening star 19 days. Mars by square or opposition takes away 15 years.

Mercury in this triplicity has the fourth degree, the eleventh, the eighteenth, and the twenty-fifth. When he is in the ascendant, M.C, eleventh, ninth, third, in the angle of the earth, or in the west, he will give, as a morning star, indeed 50 years 8 months, as an evening star 30, as a morning star, occidental 20. In the fifth, as a morning star 76, as an evening star 50 years 8 months, as a morning star, occidental 38. In the second, as a morning star 20, as an evening star 20 months, as a morning star, occidental 20 days. In the sixth or twelfth, as a morning star 38 years, as an evening star 20 months, as a morning star, occidental 20 days. In the eighth, as a morning star 28, as an evening star 20 months, as a morning star, occidental 20 days. Mars by square or opposition takes away from the major [years], 15 years.

Mars in this triplicity has the fifth degree, the twelfth, the nineteenth, and the twenty-sixth. When he is in the ascendant, M.C, the eleventh, the fifth, or the ninth as a morning star, he will give 66 years, as an evening star 41, occidental, 22. In the twelfth or the sixth, seventh, eighth, third or second, oriental. 44, as an evening star, 22, occidental, 15. In the angle of the earth, as a morning star 11; as an evening star, 4 months, occidental 4 [months and] 15 days. Saturn from the square or opposition takes away from the sum 30.

When the Sun is found[1] in the degrees of the Part of Fortune, which are the sixth, thirteenth, twentieth, twenty-seventh, and is in the ascendant, M.C, eleventh, ninth or eighth, he will give 60 years, in the eleventh 40, but in the remaining places 19. Mars, by opposition or square takes away 15 years.

If Jupiter shall have the dominion of the Part in this tripliciry, it has the seventh degree, the fourteenth, the twenty-first, and the twenty-eighth, and if he is in the ascendant, M.C, eleventh, third, ninth or fifth, as a morning star he will give 52 years 8 months, as an evening star 39,

[1] Not literally in the degree of the Part of Fortune. but ruling the degree of the Part of Fortune [RH]

occidental 12 years. In the west, or in the eighth, or in the angle of the earth, as a morning star indeed 39, as an evening star 12. In the second or sixth, as a morning star 12 years, as an evening star 12, occidental 12 days lor| 12 hours. In the twelfth, as a morning star 29, as an evening star 12 months. occidental 12 days. Mars, by opposition or square takes away 15 years.

On the. third triplicity of Gemini, Libra, Aquarius, by day Saturn, by night Mercury.

When Saturn is in the degrees of the Part of Fortune, which' are the eighth, fifteenth, twenty-second, twenty-ninth, and is found in the ascendant, M.C, ninth, eleventh, or fifth, as a morning star indeed he will give 57 years, as an evening star 38, occidental 30. In the twelfth indeed, as a morning star 36, as an evening star 30, occidental 19. In the seventh, the angle of the earth, the eighth, the sixth or the second, as a morning star 38, as an evening star 30, occidental 19. Mars squaring or opposing takes away 15 years.

When Mercury is in this triplicity in the degrees[2] of the Part of Fortune which are the second, ninth, sixteenth, twenty-third, and thirtieth, and he is in the ascendant, M.C, eleventh, ninth, third, or in the fifth as a morning star, oriental 76. as an evening star 50 [and] 8 months, as a morning star, occidental 38. But in the remaining places as a morning star 50, as an evening star, occidental 38, as a morning star, oriental 20. Mars, by opposition or square takes away 15 years.

When Mars is in this triplicity in the degrees of the Part of Fortune, which are the third, tenth, seventeenth, and twenty-fourth, and when he is found in the ascendant, M.C, eleventh, ninth, third, or in the fifth, as a morning star, oriental 44, as an evening star 22, occidental 15. But in the remaining places as a morning star 22, as an evening star 15, occidental 15 [years] 8 months.[3] Saturn, by opposition or square, or when he is in the second, takes away 15 years, as an evening star 15 months and 15 days.

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[1] Saturn's degrees, that is. [RH]

[2] From here on, wherever the text refers to planets "being 'in the degree of or anything similar, it should be taken as refering to rulership, not occupancy. Otherwise none of this makes any sense. [RH]

[3] The Latin text is bit ambiguous about what time unit the numbers refer to. [RH]

When Venus is in the degrees of the Part of Fortune, which are the fourth, eleventh, eighteenth, and twenty-fifth, and she is in the ascendant, M.C, eleventh, ninth, third, or in the fifth as a morning star, oriental, she will give 14 years. Similarly as a morning star, occidental, or as an evening star, occidental 41 [and] 8 days. But in the remaining places as a morning star indeed 41 years, as an evening star, oriental 8, as an evening star, occidental 8 months. But in the second, as a morning star 8 [years], as an evening star, occidental 8 months 8 days. Saturn, by opposition or square, takes away 30 years.

When the Sun is in this triplicity allotted the degrees of the Part of Fortune, which are the fifth, twelfth, nineteenth and twenty-sixth, [and] when it is in the ascendant, M.C, eleventh, ninth, twelfth, fifth, eighth and third will give 80 years, in the sixth, fourth, or seventh, 40, in the second 15. Mars, by opposition or square takes away 15 years.

Jupiter in this triplicity allotted the degrees of the Part of Fortune, which are the sixth, thirteenth, twentieth, twenty-seventh, [and] when he is in the ascendant, M.C, eleventh, ninth, as a morning star, oriental, he will give 79 years, as an evening star 53 [and] 30 months, occidental 39. But in the west, the eighth or the twelfth, as a morning star 52, as an evening star 39, occidental 12. In the third or fifth, as a morning star 54, as an evening star 25, occidental 25. In the second, fourth or sixth, as a morning star 25, as an evening star 25 months, occidental 25 days. Saturn, by opposition or square, takes away 30 years.

On the fourth triplicity, namely Cancer, Scorpio, and Pisces, by Day Venus, and by night Mars.

Mars in this triplicity allotted the degree of the Part of Fortune, which [degrees] are the first, eighth, fifteenth, twenty-second, and twenty-ninth, [and] when he is in the ascendant, M.C, eleventh, ninth, third, or in the fourth, oriental or retrograde, he will give 66 years, as an evening star 44, as an evening star oriental 22. But in the remaining places as a morning star indeed 44 years, as an evening star, oriental 15. Saturn, by opposition or square, takes away 30 years.

When Venus in this triplicity is in the degree of the Part of Fortune,[1] which [degrees] are the second, ninth, sixteenth, twenty-third,

[1] Here again despite what the text seems to say, this is clearly Venus *having rulership in* the degree of the part, not *being in* the degree of the part. [RH]

and thirtieth, [and] when it is in the ascendant, M.C, eleventh, ninth, third, or in the fifth, oriental or retrograde, she will give 82 years, occidental 54 [years] 8 months, as a morning star, occidental 41. But in the remaining places oriental or retrograde 54 [years] 8 months, as an evening star 41, as a morning star, occidental 8. Saturn, by opposition or square, takes away 30 years.

When the Sun is in this triplicity and is in the degrees of the Part of Fortune, which are the thirteenth, seventeenth, and twenty-fourth, [and] when it is in the ascendant, M.C, eleventh, or the ninth, he will give 60 years. In the twelfth or the eighth, 40. But in the remaining places 19. Mars, by opposition or square takes away 15 years.

Jupiter in this triplicity, when he is in the degrees of the Part of Fortune, which are the fourth, eleventh, eighteenth, twenty-fifth, [and] when he is in the ascendant. M.C, eleventh, ninth, third or fifth oriental, he will give 52 [years] 8 months, occidental 39, as an evening star 12. In the west or in the angle of the earth, the eighth or the twelfth, oriental 39, occidental 12, as an evening star 12 months or days. In the second or sixth, oriental 12, occidental 12 months, as an evening star 12 days. Mars, by opposition or square takes away [15] years.

When the Moon in this triplicity, is in the degrees of the Part of Fortune, which are the fifth, twelfth, nineteenth, or twenty-sixth, and she is in the ascendant, M.C, eleventh, fifth, ninth, or third, increasing in light and latitude, she will give one hundred eight[1] completed years, but waning and increasing in latitude 72 years, very young in light and increasing in light 54, very young both in light and in latitude 25. But in the west, and in an angle, or in the sixth or second, increasing in light and latitude 54, but very young in light and latitude, increasing 25, very young however in light and latitude 25 months. Saturn, by opposition or square, takes away 30 years.

Saturn in this triplicity, when he is in the degrees of the Part of Fortune, which are the sixth, thirteenth, twentieth, twenty-seventh, [and] when he is in the ascendant, M.C, eleventh, ninth, third or fifth, he will give as a morning star 38 years, as an evening star, occidental 30, as an evening star 19. But in the remaining places, as a morning star 38, as an evening star, occidental 19, as an evening star 19. Mars, by opposition or square takes away 15 years.

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[1] The number is written out here. [RH]

Mercury allotted the degree of the Part of Fortune in this triplicity, which are the [following] degrees: seventh, fourteenth, twenty-first, or twenty-eighth, and when he is in the ascendant, M.C, eleventh, ninth, third or fifth, he will give as a morning star, oriental, 46 completed years, as an evening star, oriental 40 [years and] 8 months, as an evening star, occidental 38, as a morning star, occidental, 20. But in the west, or the eighth, or the sixth, or in the angle of the earth, or the twelfth, as a morning star 40 [years] 8 months, as an evening star 38, occidental 20, as a morning star, occidental 20 months. But in the second as a morning star 20, as an evening star 20 months, as an evening star, occidental 20 days, as a morning star, occidental 20 hours. Mars, by opposition or square, takes away 15 years and if there are fewer he takes all.

XXXVI. On Biothanati, i.e., On Suffering Violent Death.

When the Moon is in one of the angles or [a place] succeeding an angle, with Saturn in the same sign, [or] occupying a succeeding sign, or aspecting the Sun, it causes *biothanatos*. More certainly indeed, if likewise it should aspect the Moon with configuration of whatever kind, with Mars in one of the angles, and the Moon following the same angle, especially with Jupiter alienated[1] from them, or happening to be under the rays, or with Saturn holding the angles, or the succedent places, or aspecting the Sun with any aspect whatever, it causes *biothanatos*. Mars in an angle, or a succedent [place] elevated above the Moon by square or opposition, with none of the benevolent [planets] supporting[2] [causes] *biothanatos;* the deaths happen according to the natures of the signs; in signs of human likeness they die by robbers and fights, in earthy signs in desert places, or they are involved in various adversities, in watery [signs] from humid troubles, in fixed signs from falls from heights, in fiery signs from iron or from cautery, in humid signs from rottenness, or corruption, or consumption, or dropsy, or elephantiasis,

[1] *alienate*. It is not completely clear what kind of relationship this is. Is it aversion, or something else? [RH]

[2] *suscipiente*. This word also has the sense or "receiving" at times. I am taking its primary meaning here, as "supporting," since it is not clear that reception as opposed to any kind of support, e.g., aspect, reception, antiscia. etc. is meant.

or by black bile, or by loss of blood, or by the lungs, or from diseases.

Mars in one of the angles, or in the succedent [places], or setting, and Saturn occupying a contrary place, even if it is in the west, shows dangers and they cause *biothanatos*, especially if Mars is elevated or co-existing;[1] but the death will be according to the nature of the sign. But if Mercury should be connected with either of them, and should aspect the Moon by a square or opposition, wherever it is, whether in the second or the eighth, they make them counterfeiters, or poisoners, or false managers of the king's monies, for which reason they are violently killed. Saturn in the eleventh or in the fifth, aspected[2] by Mercury by opposition, square or conjunction, or, if Mars is opposed, or should aspect by a square in Saturnian signs, the Moon being in an angle or succedent (place), they cause *biothanatos*. But if Jupiter should aspect[3] or be conjunct them, these, having been accused on account of this sort of thing, will be freed. The Moon aspected[4] by square or opposition from Saturn and Mars, in an angle, or conjunct them, with one of the two malevolent [planets] having been elevated above Mercury by square or opposition in one of the angles or succedent places, they become *biothanati*. But if the Sun should aspect, they are made worse. With the Sun aspected.[5] as was said above, from Saturn and Mars with the same aspects, the *biothanati* are made worse, especially if he should aspect[6] the Moon or Mercury. The Moon in the west, and Saturn or Mars in the ascendant, either of the malevolent [planets[being under the earth, they become *biothanati*. The Moon in the west, and Saturn or Mars in the ascendant, either of the malevolent [planets] happening to be in the angle of the earth, they become *biothanati*, especially if they should aspect[7] the Moon or Mercury.

With the Sun being in an aquatic sign, with Mars being with the Moon in the same place, or in fortunate angles with Saturn aspecting[8] the horoscope by square or opposition, they become *biothanati*. These indeed are killed in a watery manner, having been suffocated. With

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[1] I take this to mean "conjunct."

[2] *spectatus*

[3] *aspexerit.*

[4] *inspecta.*

[5] *Sole inspecta.*

[6] *aspexerit*

[7] *aspexerint.*

[8] *inspiciente.*

Saturn and the Moon in the west at the same time, and with no benevolent happening to be in the angles, the death happens on account of the flux of blood. But if a benevolent [planet] should happen to be in some angle, these, having experienced medicinal exercise, are healed. Mars and the Moon at the same time in the west show deaths by hemorrhage;[1] universally however when a malevolent [planet] is in the west, outside sect, hemorrhages and hemorrhoids; for some they cause lesions caused by the cut of iron. If any of them are lord of the ascendant or with a benevolent [planet] aspecting the Part,[2] having been cut they are healed.

Saturn and Mars at the same time in the west with either light prohibiting the testimony, having been cut they die. With Mars, [being] with Mercury in the angle of the earth, in the west, they become *biothanati,* accused of homicide; however some become killers of their parents or fratricides.

The Moon and Saturn in the ninth, and the Sun and Mercury in the third become sacrileges and *biothanati.*

With Saturn, Mars, the Sun and Mercury in the third without Jupiter they become *biothanati.*

Saturn and Mars in the twelfth, and the Moon in the sixth and the Sun in the ascendant, they make weak slaves and *biothanatos.* If any of them are lord of the Part of Fortune or the ascendant, with Mars in the ascendant, the Moon in the M.C. and Saturn occupying a succedent[3] [place], they make *biothanatos.*

With Mars in an angle, and aspected[4] by Saturn by a square, whosoever of them is with the Moon, or should aspect[5] her with an opposition or a square, it makes *biothanatos.*

Saturn and Mars in the eleventh or in the fifth, and the Moon with Mercury in the eighth, and the Sun in the west make *biothanatos.*

Mars in an angle and aspected[6] by Saturn by a trine, while each of

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[1] taking *hæmorrhagias mortes* for the text's *hæmorroicas mortes.* The latter would mean death by hemorrhoids. Perhaps this is Hermetic **humor.**

[2] Presumably the Part of Fortune. [RH]

[3] or, "the following [place]."

[4] *inspecto.*

[5] *aspexerit.* Again, the Greek author (or the Latin translator), after using *inspicio* several times to indicate hostile aspects, switches to *aspecto* for no apparent purpose.

[6] *inspectus.* Here again, *inspectus* is used in connection with a favorable aspect.

them is with the Moon, or shall aspect' her by square or opposition, it makes *biothanatos*.

Saturn in the M.C, and the Sun in the west, and the Moon with Mars in the eighth, they make *biothanatos,* even if Saturn may be in some other angle. Always if one of the malevolent [planets] is in the eleventh but the other in the fifth, or one of them should aspect the Moon by opposition or square or be with her, moreover, especially with Mercury having been aspected by either of them, they make furious epileptics and *biothanatos*. Saturn in the Part of Fortune,[2] and Mars in the Part of the Daemon make the figure worse, indeed they become epileptics and *biothanatos*.

But if Saturn is in the place of the Daemon, but Mars [is] in the place of the Part of Fortune, they make a more human figure.

Mars with the Sun in the superior part of the heavens[3] (which indeed)[4] is the summer [portion],[5] and the Moon in the M.C. makes maniacs and *biothanatos,* especially if one of them is the lord of the Part of Fortune or the ascendant.

Saturn and Mars being above the Part of Cupid,[6] and if they should aspect Venus in an angle, they cause death by gonorrhea.[7]

But if they should aspect the Moon, the natives die as lunatics. But if Jupiter should aspect, the aforesaid patients are freed from death.

With Saturn and Mars in the ascendant, and the Moon in a succedent [place], suffering an injury to their sight, they die violently.

The Sun and the Moon in the ascendant and Saturn and Mars, or Saturn or Mars in the second, losing light, they die violently.

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[1] *aspexerit.*

[2] This means in the house or sign of, as well as the degree of, the Part of Fortune. [RH]

[3] *in supenore portione poll.* It is interesting that, by a certain astronomical synecdoche, the "pole" should be used to refer to the heavens. This shows not only a geometrical consciousness on the part of the author but even a familiarity with poetic and rhetorical tropes.

[4] The parentheses are in the edited Latin text. [RH]

[5] So-called because in the Northern Hemisphere the diurnal semi-circle traced by the Sun is higher in the southern sky in the summer than in the winter.

[6] According to Paulus, the Part of Cupid, or Lot or Eros is as follows:

Part = Asc. + Venus - Part of Spirit [Daemon] — by day.

Part = Asc. + Part of Spirit [Daemon] - Venus — by night.

There are other variants. [RH]

[7] Did gonorrhea kill people back then?

The Moon and Mars in the ascendant, and the Sun with Saturn in the angle of the earth, falling down with spasms and manias, they die violently.

The Sun and the Moon in angles, and if Saturn and Mars aspect[1] the angles by opposition, they make *biothanatos*.

Mars in the ascendant, with the Moon being Full, and Saturn in the angle of the earth, they make those who rave and die violently.

Mars and the Moon in the twelfth, although the Sun is succedent with Saturn, make *biothanatos;* but some not yet exiting from their mother's womb are killed as embryotomies or by a like death, especially when they [i.e., Mars and Moon] are located in the same sign.

The Moon above the earth in an angle with Saturn, and Mars being adverse, indeed one of them being in the ascendant, makes *biothanatos;* or indeed they are born from a height (or they) commit suicide; but the death happens according to the nature of the ones being adverse, and the mutation of the sign.

Mars in the ascendant, and the Moon in the part of the superior heaven,[2] which is the summer [part], but Mars, if it falls in its own sign with Venus and Mercury also with Saturn or Mars having a hostile encounter[3] or aspect of the Moon, makes *biothanatos*. These, indeed, are eaten by wild beasts or are connected to various [kinds of] violent deaths.

The Moon in the M.C. in the aspect of Saturn from an angle, being outside of sect, and she increasing, makes *biothanatos;* especially it causes death in humid [places], or on account of humid things, or by suffocations.

The Moon in the west with Saturn arriving in the west before her, when either of them are the lord of the Part [of Fortune], or of the ascendant, they become dysenteric, and in this way they are killed,

The Moon in the ascendant, and Saturn and Mercury in the west [makes] those who are stupid and insipid; but if Mars is in any of the angles, it makes fallen men [and] *biothanatos*.

The Sun opposite Saturn, either in the ninth or the third, makes those set above great things, or offices or businesses; but having

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[1] *aspiciunt.*

[2] *in portione superioris poll.*

[3] *obviationem.* [RH]

acquired it themselves, they lose everything, and have the experience of the condemned and of suffering, wrongly deviating in their travel; but it shows the violent death of some of them, and that the parents or brothers are vulnerable.

Saturn or Mars associated with Mercury, and the Moon aspecting[1] by opposition or square or by conjunction. shows sacrilegious men, homicides, liars, forgers, violently killed.

Saturn and Mercury in the angle of the earth, and the Sun conjunct with them, they are killed by dangers and accusations due to things which cannot be spoken of, or [because of] state matters, or by false letters, or false use of the king's monies. But if Mars is present or aspects by opposition,[2] it makes condemned robbers, fugitives and homicides. If however Jupiter should aspect them above the angles, by suffering for some time, they cause the solution of evils, and achieve at last great powers and glories. But if the Moon should happen to be in one of the angles, or in a succedent [place], they die evilly or violently.

Saiurn and Mercury in the twelfth at the same time, or in the sixth, they arc set over useless calculations and they will be vile in the things which they do

Saturn and Mercury in the twelfth, or in the sixth, and Mars opposed or squaring make malignant perjurers, thieves. forgers, trained traitors and those of (his ilk. Some moreover become such on account of convicts and slaves in accusations or imprisonments, and they are changed by serving time, especially if the Moon should aspect.

Saturn in the second or in the eighth, and the Moon in any of the succedent {places}. and Venus happening to be in the west, or in the twelfth, and Mars in the west, makes *biothanatos,* [and those who are] lame and injured in every way. Mars with the Sun, or as a morning star, oriental, or morning star, occidental, and Saturn opposed or square to these above the angles, and the Moon meeting[3] Mars, increasing in number, [makes] those detained by manias or epilepsies; they die violently. And the same even if Saturn should happen to be in succedent [places]. But if Mercury is conjunct without the aspect of a benevolent [planet], either he will drown in the waters, or he is killed by being thrown from a height

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[1] ***aspiciens per oppositum vel quadratum.***

[2] *aspiciat* ***per oppositum.***

[3] *obvians.*

The Moon and Mercury likewise in the ninth, or in the third, or mutually opposed with the horoscope in Aries or Scorpio, Mars in the twelfth or the sixth, and Saturn in the west, causes *biothanatos*. These indeed, having been offered in sacred rites, die by a fall, or from being thrown from a height.[1]

Mars, the Sun and Mercury in the third or the ninth, any of them ruling the Part of Fortune or the Dæmon, or being in the ascendant, makes epileptics.

But if there is one of them which rules the hour, these things are not done manifestly, but they are secretly killed; they are made impious and without God. But if it is conjunct the Moon, [or] in opposition to or square her, they are sacrilegious and die violently. But if Jupiter and Venus are present with them, they make priests, or prophets, or sacrists,[2] who die violently.

The Moon and Mars, at the same time in the west, if Mars precedes the Moon, and Saturn [is] with Mercury in the angle of the earth, they cause *biothanatos* according to the nature of the signs. In the tropics and in the humid signs, [they die] from water, or dropsy, or humid substances, but in bicorporeal signs and fixed signs they produce epilepsies and they die violently. But if Jupiter or Venus is present, they cease from the epilepsy.

The Moon and the Sun in the sixth or the twelfth from the horoscope, and Saturn, Mars, and Mercury in angles, men become dogs or are eaten by dogs.[3]

XXXVII. On the Death of the Brothers.[4]

. . . in the M.C, the fourth, or the first, or the seventh. It is necessary and infallible to respond to those asking concerning the quantity of the brothers or sons or wives, and to tell the number of the brothers or sons or wives, or to tell some number of the brothers such as thirteen or sixteen, or the wives e.g. ten or nine or more, and it is fitting that you

[1] The ancients were fond of sacrificing by throwing the victim, occasionally human, from a height, from the roofs of temples, into volcanoes, off cliffs and into sink holes.

[2] An official charge with the custody and care of sacred vessels, vestments, etc.

[3] This same curious combination occurs in Antiochus, Part II, chapter 5. [RH]

[4] This chapter is incomplete. It is made up from some notes Gundel found appended at the end of the work.

see [this].

If the lord of the Part of the Father[1] is found opposed to its own place, namely, where the Part of the Father falls, you may say that the native is substituted[2] or a bastard.

If Saturn first casts rays on the Part of the Father, both by aspect and by transit and by conjunction, the father dies first, but if the Part of the Mother,[3] the mother. whichever of the parents a malevolent [planet[should aspect, you may say that one dies first.

[1] See Part I of the Liber Hermetis, p. 60, note 7. [RH]

[2] i.e., supposititious.

[3] See previous note. [RH]